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BENGAL DISTRICT GAZETTEERS.

PATNA

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BENGAL DISTRICT GAZETTEERS

PATNA.

BY

L. S. S. O'MALLEY,

INDIAN CIVIL SERVICE.

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CORRECTION SLIP

TO THE

B Volume of the Tippera District Gazetteer.

Page 11.	Table	XIII,	col. 5, line 4,	*for* "251·65"	*read* "2,516·5."
,, 11.	,,	XIII,	,, 5, ,, 5,	,, "10·1"	,, "101."
,, 23.	,,	XXV,	,, 9, ,, 3,	,, "172"	,, "17·2."
,, 23.	,,	XXV,	,, 9, ,, 24,	,, "24"	,, "2·4."
,, 23.	,,	XXV,	,, 9, ,, 25,	,, "12"	,, "12·9."
,, 23.	,,	XXV,	,, 11, ,, 14,	,, "0"	,, "0·1."
,, 28.	,,	XXIX,	,, for 1893-94, line 2,	*for* "7414"	,, "74·14."

CORRECTION SLIP

TO THE

B Volume of the Noākhāli District Gazetteer.

Page 2.	Table	II, head-note,	*for* "Imperial Table"	*read* "Imperial Table ."
,, 2.	,,	II, foot-note,	,, "wa"	,, "was."

CORRECTION SLIP

TO THE

B Volume of the Chittagong District Gazetteer.

Page 3.	Table	II,	foot-note,	*for* "ormerly"	*read* "formerly."
,, 9.	,,	IX,	head-note	,, "heir"	,, "their."
,, 12.	,,	XVI,	col. 1, line 12,	,, "Publi"	,, "Public."
,, 13.	,,	XV,	last col. line 1,	,, "*1,79,193*"	,, "*21,79,193.*"
,, 14.	,,	XVII,	col. for 1895-96, line 18,	,, "*68*"	,, "*168.*"
,, 20.	,,	XXIV,	,, 1, line 2,	,, "ox's"	,, "Cox's."

CORRECTION SLIP

TO THE

B Volume of the Chittagong Hill Tracts District Gazetteer.

Page 13. Table XXVI, col. for 1895-96, line 2, *for* "6" *read* "64."

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PREFACE.

I DESIRE to acknowledge my obligation to Mr. J. G. Cumming, I.C.S., formerly Collector of Patna, for materials which have been used in compiling this volume. I am also indebted to Mr. W. R. Bright, I.C.S., C.S.I., Opium Agent, Bihar, and Mr. W. B. Thomson, I.C.S., Collector of Patna, for the ready assistance they have given me.

L. S. S. O'M.

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GAZETTEER

OF THE

PATNA DISTRICT.

CHAPTER I.

PHYSICAL ASPECTS.

GENERAL DESCRIPTION.

THE district of Patna, the north-eastern district of the portion of the Patna Division lying south of the Ganges, is situated between 24° 57′ and 25° 44′ north latitude, and between 84° 42′ and 86° 4′ east longitude. It extends over an area of 2,075 square miles, and contains a population, according to the census of 1901, of 1,624,985 souls. The district is named after its principal town, Patna, situated on the Ganges in 25° 37′ N. and 85° 10′ E., which adjoins Bankipore, the civil station and administrative headquarters. The name Patna appears to mean simply the great city or the city *par excellence.*

Boundaries.

The district is bounded on the north by the Ganges, which separates it from the districts of Sāran, Muzaffarpur and Monghyr; on the south by the Gayā district; on the east by Monghyr; and on the west by the river Son, which separates it from the district of Shāhābād.

Natural configuration.

In shape, it roughly resembles a parallelogram, its length from west to east being considerably greater than its breadth from north to south. With the exception of a small area of hill and jungle in the south-east, it consists of an alluvial tract, sloping gently to the Ganges on the north, and intersected by numerous streams and rivers. The general line of drainage is from south-west to north-east, but along the southern bank of the Ganges there is a strip of high ground 4 or 5 miles broad, which diverts eastwards the rivers coming south from the Gayā district; and in consequence of this obstacle to the natural drainage, the low-lying country immediately to the south is under water in the rains. In the south-east the district is for some 30 miles divided

from the district of Gayā by the Rājgīr Hills, which run in a south-westerly direction from Giriak.

Natural divisions.

The district may therefore be roughly divided into three separate tracts. To the north is a narrow strip of somewhat high ground along the banks of the Ganges, a peculiarly fertile tract producing magnificent crops. To the south-east the country is more elevated, and here the Rājgīr Hills rise above the surrounding level. The remainder of the district is a wide alluvial plain of great natural fertility, which slopes gently to the north and is devoid of natural eminences.

Scenery.

With the exception of the Rājgīr Hills and a solitary hill rising from the open plain near Bihār town, the general aspect of the district is that of an almost unbroken level diversified only by groves of mango and palm trees. The greater part of this tract is singularly fertile, being watered by the streams which descend from the Chotā Nāgpur plateau to join the Ganges, and but little jungle is left except near the banks of the Son and in the southern hills. In the hot weather the country is a wide expanse of dry dusty sun-baked fields, but in the rains it is covered with waving crops of rice—the Patna rice of European commerce, for which the district was famous as early as the 7th century, when the Chinese pilgrim, Hiuen Tsiang, noted that the country grew an unusual kind of rice. It is, he said, of a delicious flavour, and is commonly called "rice for the use of the great"; and he solemnly related a legend that a heretic king was converted to Buddhism by its fragrant scent. On the whole, the scenery is tame and monotonous, the dead level being broken only by the villages, surrounded in the cold weather by fields of white poppy, and by the long swaying *lāthās* or water-lifts which form a prominent feature in the landscape. To the south-east the scenery is entirely different. Here the rugged line of the Rājgīr Hills stretches far away to the south-west, a long range breaking into many detached spurs and peaks, clothed with thick jungle and interspersed with masses of rock.

HILL SYSTEM.

The Rājgīr Hills are the only hills in the district. They form part of a long range extending from near Bodh Gayā north-eastwards for a distance of 40 miles until they terminate abruptly at Giriak, where their base is washed by the Panchāna river. They are of no great height, seldom attaining an altitude of more than 1,000 feet, but at Handia hill on the boundary of the district they rise to a height of 1,472 feet. Their sides are rugged and precipitous, and ar mostly covered with dense jungle and thick low brushwood, broken only by irregular pathway strewn with rocks.

Starting from Giriak, two parallel ranges of hills stretch away to the south-west, enclosing a narrow ravine, through which a rivulet called the Bāwan Gangā rushes down in cascades and rapids to join the Panchāna. To the south of the village of Rājgīr the two ranges broaden out and enclose a valley, in which the ancient city of Rājagriha was built. The northern range here rises into a peak of inconsiderable height known as Ratnagiri, from which 2 spurs diverge at right angles, one descending southwards across the defile leading to Giriak, while the other strikes off to the north-west and joins the Vipulagiri peak. To the west of the latter peak the valley is entered by a narrow ravine, through which a stream called the Saraswatī forces its way into the low country at the foot of the hills. The range then pursues a south-westerly direction for some 3 miles till it attains a considerable elevation at a hill called Baibhār, where the southern range again approaches it. The south-eastern corner of the Rājgīr valley is marked by the Udayagiri peak which throws out a spur to the north to meet that coming southwards from Vipulagiri. To the west the hill sinks into a defile, beyond which is a high hill called Sonagiri, opposite the Baibhār Hill. At this point the two ranges again resume their south-westerly course, and again enclose a narrow ravine overgrown with jungle.*

Besides these hills, there is a small isolated hill, called Pīrpahāri, rising abruptly from the plain at the north-east of Bihār town. The southern slope of this hill is gradual, owing to the boulders, which form a natural staircase, but the northern side consists of a precipitous cliff with numerous rocks scattered along it.

RIVER SYSTEM. To the north, the Ganges flows along the whole length of the district from west to east, and the Son marks its boundary on the west. The other rivers intersect the district from south-west to north-east. They all flow due northwards from the Gayā district, and take a sharp turn to the east or north-east soon after crossing the boundary; with the exception of the Pūnpūn, none of them join the Ganges as long as it bounds this district, being deflected eastwards by a strip of high land along its southern bank. None of them are of any great size, and the greater part of the water brought down is diverted into irrigation channels and reservoirs, and distributed among the fields, so that their main channels are mere dried-up beds for the greater part of the year: in fact, only the Pūnpūn, Morhar and Panchāna contain any

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* See also the map facing p. 216.

volume of water. This is particularly the case in the south-east of the district, where the streams and rivers are mostly used up in a network of *pains* or artificial channels, expending themselves before reaching the Ganges or mingling in a huge swampy depression in the Bārh subdivision. The whole of the country to the south of Bārh is very low, but the strip of high land along the Ganges effectually prevents any of these streams entering the Ganges. They meander about in a confusing manner, known by different names till the necessities of irrigation and the dryness of the season leave nothing but tortuous sandy beds to mark the direction of their courses. Their beds are sandy, and the banks in general low and sloping, so that when they come down in flood during the rainy season, the adjacent country is inundated, but part of the water finds an exit by the Maithun or Kuluhar river.

Ganges. The Ganges forms the northern boundary of the district from the confluence of its waters with the Son on the west up to the village of Dumrā on the east, its total length in Patna being 93 miles. The channel of this great river is continually shifting, and as it oscillates from side to side, islands are formed one year and disappear the next, so that any account of its course is liable to periodical correction. At the present day the confluence of the Ganges with the Son is about 6 miles north-west of Dinapore and about 6 miles north of Maner, near the village of Hardī Chaprā; and the river flows thence in a single stream to Dinapore with considerable tracts of *diāra* or alluvial land along its southern bank. Opposite the Dinapore cantonments there is a wide stretch of *diāra* separated from the permanent bank by a side channel from the Son, which passes through Maner, Lodīpur, Sherpur and Dāūdpur, and meets the Ganges at Nāsriganj; this channel dries up in places in the hot season, but is a navigable stream during the rains. At Dīgha, 3 miles east of Dinapore, the Patna-Gayā Canal enters the Ganges, which continues to flow in a single stream to Sabalpur, 1 mile east of Damriāhi, *viâ* Adrak Ghāt in Patna city, receiving the waters of a small branch of the Gandak river about 2½ miles north-west of Adrak Ghāt, 1½ miles below Harihar Chatra, the site of the Sonpur fair, and about 2½ miles below the railway bridge over the Gandak. The main channel runs in close to the city buildings at Colonelganj; and east of this point trading vessels can approach the city markets at any period of the year.

Near Damriāhi Ghāt the Ganges divides into two channels, enclosing an island, 5 miles in length and 2 miles in breadth, which comprises the *diāras* of Himmatpur, Barhampur, Jethulī,

Maksūdpur and Baikanthpur. The southern channel leaves the permanent bank at Jethulī and runs straight eastward by the side of a large *diāra*, about 4 miles long and 2 miles broad, on the north of Fatwā, and then meets the northern channel, receiving the waters of Pūnpūn at Kurthā. At a very short distance from the point of junction, the main stream again divides into two channels, enclosing a large island about 12 miles long and 3 miles broad, forming the *diāras* of Jorāwanpur, Bīrpur, Rupaspur, Rāmnagar, Karautā and Malahī. The main northern channel receives the waters of the main stream of the Gandak at Bīrpur, and divides into two streams at a distance of 3 miles from Bīrpur, enclosing an island *diāra* called Rupaspur and Rāmnagar. The southern channel runs close to the bank, and passing through Kālā *diāra*, Karautā Ghāt, Bakhtiyārpur Ghāt and Athmalgolā Ghāt, meets the northern channel at Malahī, whence the river flows in a single channel to Mekrā *diāra viâ* Bārh. From Mekrā the channel abandons the permanent bank, leaving a *diāra*, 1 to 2 miles broad, at Dariyāpur, where it again resumes the original bed along the permanent bank. At mile 62 of the Fatwā-Barhiyā road, the channel divides into two streams, the southern being the main channel, which again divides into two at Dumrā on the eastern boundary of the district.

The Ganges, as is well known, is a sacred river, which has been deified under the name of Gangā Māi. In Patna the Hindus bring her offerings of flowers and sweetmeats, and occasionally of goats, which are thrown alive into the river and taken away by the fishing and boating caste of Mallāhs. Rich men also propitiate her by hanging cloths over the whole width of the channel from one bank to the other, these offerings being the perquisites of a special class of Brāhmans called Gangāputras. One curious form of worsh observed by some ascetics may be mentioned here—the penance of *jalsain* practised in the month of Māgh (January-February), *i.e.*, at the coldest time of the year. Four bamboo posts are driven down deep in the water and a small platform is built on them; and here the ascetic sits throughout the night, engrossed in prayer and meditation, stark naked, and shivering with cold.

Next in importance to the Ganges is the Son, which forms the boundary between Patna and Shāhābād. It enters the district at Mahābalipur and flows thence in a northerly direction for 41 miles till it joins the Ganges, the point of junction being near the village of Hardī Chaprā. The river flows in an undivided channel till it is crossed by the East Indian Railway bridge at Koelwār, a few miles south of its confluence with the Son.

Ganges, and then divides into two streams, enclosing a small but fertile island. It receives no tributaries in this district, the line of drainage being away from its banks.

The most noticeable feature of the Son in this portion of its course is the meagre stream of water it brings down at ordinary times, as compared with its vast size and violence at periods of flood. Seen in the dry season, about April or May, the bed presents a wide stretch of drifting sand, striped by land-locked pools, with a small stream of water meandering from bank to bank. But in the rainy season, and especially after a storm has burst on the plateau of Central India, the river presents an extraordinary contrast. It drains a hill area of 21,300 square miles, and is the channel by which the rainfall of this enormous catchment basin has to find an outlet. The result is that after heavy rain the river rises with great rapidity, and being unable to carry off the vast volume of water brought down, the flood waters spill over its broad bed, and occasionally cause inundations in the low-lying plains on either side. These heavy floods are, however, of short duration, hardly ever lasting more than four days, after which the river rapidly sinks to its usual level.

The Son is a river of no mean historical interest, as it is probably identical with the Erannoboas, which is mentioned by Megasthenes as " the third river in all India and inferior to none but the Indus and Ganges, into the latter of which it discharges its waters." Erannoboas appears a manifest corruption of the Sanskrit Hiranyabāhu or golden armed, a name formerly given to the river and apparently derived, like the name Son or river of gold, from the golden colour of the sand it brings down in flood. It formerly flowed far to the east, and in this district followed the present course of the Pūnpūn. After being joined by the Morhar, it pursued a north-easterly direction as far as Chilbil, south of Phulwāri and close to the present Dinapore railway station, thence turned east as far as Pānch Pahāri in Patna city, and then to the south-east, finally joining the Ganges at Fatwā. There is a long tract of low ground in this last direction, destitute of trees, which is known by the name of Marā Son, *i.e.* the dead or deserted Son, which undoubtedly marks the bed of the old channel of the river. The courses of the Ganges and Son would thus have been nearly parallel for many miles, and in the narrow tract lying between the two rivers was situated the famous city of Pātaliputra or Palibothra, the ancient capital of Hindustān. In the early centuries of the Christian era, the Son gradually worked westwards, its lower course at length closely approximating its present alignment as far as Phulwāri ; and it is probable that

the final catastrophe, in which the Son, instead of turning east at that point, burst across the narrow neck of land dividing it from the Ganges, took place before the year 750 A.D.*

During the subsequent centuries the river has gradually receded westwards, making new channels for itself, and traces of its old beds are numerous. One of them was, in fact, utilized for the alignment of the Patna-Gayā Canal, and to this day the flood waters of the Son find their way down the old bed known as the Marā Son. Mr. Twining, Collector of Shāhābād in 1801—04, whose jurisdiction included Dinapore, gives an interesting account of such an occurrence, which shows that even 100 years ago the people recognized this as the old channel of the Son. "One day," he writes, "in the middle of the rainy season, a messenger arrived from the General in great haste. He delivered a letter informing me that the waters of the Soane had suddenly come down upon Dinapore; that part of the cantonments was already overflowed; and requesting I would order measures to be taken to stop the inundation. I was informed that the Soane, having risen to a great height, had broken through the right bank and flowed down to the vicinity of Patna, in an old bed of the river in former times. I made further inquiries, and found that the course which the Soane had taken in this irruption was generally recognised in that part of the country as an ancient channel, by which the Soane had reached the Ganges." † In more recent times the Son has steadily been shifting its course. The confluence with the Ganges was formerly at Sherpur, and according to Rennell's Bengal Atlas of 1772 it was at Maner. In the beginning of the 19th century Maner was 3 miles south of the union of the two rivers; and now the Son joins the Ganges 9 miles from Sherpur and 6 miles north of Maner.

Pūnpūn.

To the east of the Son the Pūnpūn enters Patna from the Gayā district near Shāhzādpur, and flows in a north-easterly direction till it approaches near Naubatpur. From this point it turns sharply to the east, crosses the Patna-Gayā Railway about 8 miles south of Bankipore, and joins the Ganges at Fatwā. Its total length in the district is 54 miles. The Pūnpūn is joined by the Morhar and Dardhā, about 9 miles from its junction with the Ganges, and shortly before its confluence with that river some of its waters diverge along a channel, called the Dhoā, which runs

* Reports of the Archæological Survey of India, Vol. viii.

† Twining's Travels in India, 1893. The request that the Collector would "order measures to be taken to stop the inundation" would seem to point either to ignorance of the magnitude of Indian floods or to a quaint belief in the power of the civil authorities.

nearly parallel to the Ganges. This river retains water throughout the year, but except in the rains is useless for purposes of navigation owing to the number of irrigation channels (*pains*) which it supplies with water in this district as well as in Gayā, where a huge *bāndh* or dam intercepts the stream. So much of the water is thus diverted that, except in times of high flood, only a small portion reaches the Ganges. At the point of junction the river attains a width of about 100 yards enclosed within high steep banks.

The Pūnpūn is a sacred river, being regarded as the Adi Gangā or original Ganges; and it is the duty of every pilgrim to Gayā to shave his head on its banks and bathe in its waters on his way to the holy city.

Morhar and Dardhā. To the east of the Pūnpūn are the Morhar and Dardhā, two branches of the same river, which bifurcates in the Gayā district. Both streams follow a north-easterly direction, and join the Pūnpūn near the same spot; and both are nearly dry during the greater portion of the year, as the cultivators build dams across them, and the water is dispersed among the fields or stored in the artificial reservoirs called *āhars*.

Phalgu. The Phalgu enters the district a short distance to the south of Telārha, but soon loses its identity, as its waters are almost entirely expended in irrigation channels. Near Telārha it bifurcates, one branch, known as the Sonā, striking due north, and the other, the Kattār, taking a north-easterly direction. Both branches eventually fall into the Maithun river, but are practically dry after the end of the rainy season.

Maithun. The Maithun or Mithwain, which is formed by the confluence of the Dhoā and Sonā, flows parallel to the Ganges throughout the entire length of the Bārh subdivision. Near Chero it is joined by the Jamunā river, and at Tīrmohānī by the Dhanain; and thence the united stream flows, under the name of the Kuluhar, into the Monghyr district.

Panchāna. In the Bihār subdivision the Panchāna is formed by the confluence of 5 streams debouching from the Gayā district, which unite near Giriak and thence flow northwards to Bihār town. Here five small streams branch off to the west, intersecting the town in different places, but all have long since dried up. A great sand bank has formed in the bed of the river below Bihār, which forces its water into the irrigation channels on the east; and the result is that, except in times of flood, only a feeble stream trickles along its sandy bed. After leaving Bihār, it pursues a north-easterly direction and then deflects to the east, eventually joining the Sakrī or Mohāna.

The last river of any importance is the Sakrī, which enters the district to the south-east of Bihār town. This river, which in its upper reaches is called the Mohāna, flows to the north through the Bihār subdivision and then takes a sharp turn to the east through the south-east of the Bārh subdivision, from which it enters the Monghyr district. Like the Panchāna, it fails to attain any great volume, owing to the demands made upon it for the purpose of irrigation, nearly all its water being carried away by two large channels constructed on its left bank 12 miles south-east of Bihār. These two *pains* have widened and become large streams, with the result that the greater part of the supply of this river, which extends as far as Lakhisarai in the Monghyr district, has now been diverted. The lower portion of the Sakrī below the offtake of these channels is also silting up rapidly as a continually decreasing supply of water passes down it. Sakrī.

The greater part of the district is composed of Gangetic alluvium, *i.e.*, of silt brought down for ages past by the Ganges. The process of land formation has roughly been as follows. During the rainy season, the Ganges and its tributaries increase enormously in volume, carrying down vast quantities of silt or mud, with the result that they overflow into the adjacent country. When the water subsides again, the rivers in their retreat leave some of the silt, which they have brought with them, spread over the once flooded land as a thin soil deposit. This process has been repeated during thousands of years, and the land has thus been gradually growing and the surface of the land gradually raised. It is not possible to measure with any degree of accuracy the rate at which the rise of the land has taken place, but a clue has been afforded by the excavations made some years ago at Patna in the hope of bringing to light some remains of Asoka's historic capital. These excavations disclosed remains of buildings of that remote age buried 18 to 20 feet deep beneath fields bearing crops of potatoes, pulse and rice. The rate of this deposit, as indicated by the depth of sediment and the number of centuries which have elapsed, would give a little less than one foot for every hundred years. GEOLOGY.

In the south-east of the district the Rājgīr Hills present an entirely different geological formation. These hills, which are more or less isolated in the alluvial plain, belong probably to the Purāna group of metamorphic schists and slates with a layer of massive quartzite. The beds strike E.N.E.—W.S.W., corresponding to the general trend of the hill ranges; they have been much folded by earth movements, and lie at high angles dipping N.N.W. and S.S.E. To the north-west of the main

range the more thinly-bedded rocks are interbanded with several trap-dykes, and still further in that direction, near Ghunsura, there are a few isolated little knolls of archæan crystalline granitic rock, presenting an intrusive habit among the schists. It is probable that the Purāna group of schists and quartzite is of Bijāwar age.

BOTANY. In the alluvial country which forms the greater portion of the Patna district, rice, sugarcane, poppy and a great variety of other crops are extensively grown; and the area under cultivation is bare or dotted over with clumps of bamboos and mango orchards. In the level rice-fields near the Ganges the usual weeds of such localities are found, such as Ammannia, Utricularia, Hygrophila and Sesbania. Near the villages in this tract of country there are considerable groves of palmyra (Borassus flabellifer) and date palm (Phœnix sylvestris), mango orchards, and numerous more isolated examples of Tamarindus, Odina, Sapindus and Moringa. Associated with these, one frequently finds in village shrubberies Glycosmis, Clerodendron, Solanum, Jatropha, Trema, Streblus and similar semi-spontaneous and more or less useful species. Further from the river the country is more diversified, and sometimes a dry scrub jungle is met with, of which the principal species are Glochidion and other euphorbiaceous shrubs, Butea and other leguminous trees, besides various examples of Ficus, Schleichera, Wendlandia, Gmelina, Wrightia, Adina, and Stephegyne. The grasses clothing the drier parts are generally of a coarse character, such as Andropogon contortus, aciculatus, annulatus, foveolatus and pertusus, Aristida Adscenscionis, Tragus racemosus and Iseilema laxum. Other species typical of the district are various Anthistriæ and Penniseta, Eragrostris cynosuroides, Saccharum spontaneum, Arundinella brasiliensis and *sabai* grass (Ischœmum angustifolium). Throughout this tract the mango (Mangifera indica), *pīpal* (Ficus religiosa) and banyan (Ficus indica), are common, the other principal trees being the *bel* (Ægle Marmelos), *nīm* (Melia Azadirachta), *siris* (Mimosa Sirissa), *sisu* (Dalbergia Sissoo), jack fruit tree (Artocarpus integrifolia) and red cotton tree (Bombax malabaricum).

FAUNA. The carnivora of the district comprise leopard, hyæna, and some smaller animals, such as jackal, fox and wild cat. Wolves were formerly common; and in 1870, 229 deaths from wolfbite were reported, but they have now practically disappeared. The Ungulata are represented by *nīlgai* (Boselaphus tragocamelus), black buck (Antilope cervicapra) and wild pig.

Leopards are common in the southern hills extending southwestwards from Giriak, but confine their depredations to cattle,

sheep, goats, dogs, and sometimes ponies; they are said to be very partial to the two animals last named. The localities mostly infested by them are Rājgīr, Chakrā and Bathānī, where they make their kills with practical impunity, the inhabitants treating their depredations as a matter of course. Hyænas are also very common in the same range; for the most part they are content to feed on the offal of the villages, and, when practicable, exhume dead bodies from graves; but they also kill sheep and goats, and, like leopards, are partial to dogs. Bears of the variety known as Ursus labiatus are also found in the Rājgīr Hills. Wild pigs abound in the same tract as well as in the country at the foot of the hills and on the Son *chars*. In the country adjoining these localities they cause great damage to the crops of the cultivators. In other districts the peasantry endeavour to keep them down by catching them in pits, but even this primitive contrivance is not practised in Patna. On the Son *chars*, where pig-sticking is practicable, the pigs are occasionally ridden down by European sportsmen; but this fails to put any great check on their increasing numbers. *Nīlgai* (Boselaphus tragocamelus) are also found in large numbers in the same *chars*. They do great injury to the *rabi* crops in the neighbourhood; and sometimes a herd will destroy a large poppy-field in a single night. There is also a small herd of black buck (Antilope cervicapra) in the neighbouring *chars* off Maner. They have little chance of multiplying, as they are shot down indiscriminately by local *shikāris*. Hares are numerous in the drier parts; jackals are common throughout the district; and porcupines and foxes are occasionally seen.

Game birds.

The game birds in the hills consist of pea-fowl, jungle fowl, grey partridge, black partridge and bush quail. In the plains grey quail, rain quail, and buttom quail make their appearance every year, and are shot in large quantities by sportsmen or snared by professional fowlers. Green pigeons are common, and rock pigeons also visit the plains during harvest time. Geese of two kinds, the red and yellow-billed, swarm on the Son and Ganges, and in the large *jhīls*, by the middle of November; while great flights of red-headed pochard and white-eyed pochard, pintail and gadwall frequent the same localities. Besides these, the shoveller and Brāhmanī duck and different varieties of teal, and comb-duck make their appearance annually. With these come the white and the black ibis, curlew, whimbrel, jack snipe, smaller snipe of six varieties, locally known as *batarā*, *ghotrā*, *bagodhiā*, *surmā*, *sarghai* and *bhurka*, golden plovers and waders. Other cold-weather birds are the cranes known locally

as *kurkurā* (Anthropœdus virgo) and *kulung* (Grus communis), and various storks, the most noteworthy among them being a gigantic stork called *lohāserang* (Xenorphynohus Asiaticus). The *jhīls* south of the town of Bihār and near the Rājgīr road are also favourite haunts of several kinds of aquatic birds during the cold-weather months.

Fish. The Ganges and Son contain a great number of edible fish, such as *buāri*, *tengrā*, *naini*, *bachwā* and *rohu; hilsā* (Culpea ilisha) are also found in the former and mahseer in the latter river. Fishing practically begins in October with the subsidence of the floods, and the busy season is from November to March, the largest hauls being made in December, January and February. Fish of all kinds and all sizes are caught, but the most valuable belong to the carp family, such as *rohu* and *katlā; rohu* up to the weight of 40 lbs. sometimes reward the fishermen's skill. *Hilsā* are caught as far up the river as Patna, as they ascend from the sea, and the hauls, though not so great as lower down the river, are by no means insignificant. Crustaceous fish are common, and prawns (*jhingrā*) are caught in large numbers. Porpoises abound in the Ganges, and tortoises are also numerous. Both the snub-nosed crocodile or mugger and the fish-eating alligator called *ghariāl* are found in the same river.

CLIMATE. Patna enjoys a long cold weather, which commences early in November and comes to an end in the middle of March. The hot weather then sets in and lasts till about the middle of June. Soon after this, the rainy season commences and continues till the end of September; but as the beginning of this season occurs when a storm from the Bay of Bengal passes over Bihār, the commencement of the monsoon may be as early as the last week of May and as late as the first or second week of July.

In the cold weather the climate is delightful. The days are bright and warm, and the sun is not too hot; as soon as it has set, the temperature falls, and the heat of the day gives place to a sharp bracing cold. The lowest temperature known at this season of the year is 36·4° recorded in 1878. In the hot weather the heat is very great, and the temperature has been known to rise as high as 114° (recorded in 1894). The heat is greater than that of Tirhut, though not so intense as in Gayā; but, on the other hand, it is not so dry as in the latter district, and is consequently more relaxing. At this time of the year the heat is aggravated by hot parching winds and clouds of dust. If the wind is from the west, the interior of the houses can be kept fairly cool and pleasant by means of screens (*tattis*) of *khas-khas* grass placed at the windows and

doors and kept constantly wet. The heat is alleviated by the breeze blowing through the screens, but if the west wind subsides or gives place to an east wind, they give no relief. In the rains they are useless, the heat is moist and enervating, and the nights are oppressive.

Temperature and humidity.

Owing to its distance from the sea, Patna has greater extremes of climate than the south and east of the Province. Mean temperature varies from 60° in January to 88° in May, the average maximum temperature rising to 101° in April. Owing to the hot and dry westerly winds which prevail in March and April, humidity is much lower at this season than at any other times of the year and averages only 50 per cent. of saturation. With the approach of the monsoon season, the air slowly becomes more charged with moisture, and humidity remains steady at about 86 per cent. throughout July and August. In September, when periods of fine weather alternate with the cloud and rain of the monsoon, humidity is lower; and with breaks of increasing length it gradually falls and reaches a minimum of 76 per cent. in November. There is then a slight increase, partly owing to the unsettled weather caused by the cold-season disturbances.

Winds.

From October until May the prevailing direction of wind is from the west, but a marked change takes place with the commencement of the monsoon, which is generally caused by the first cyclonic storm which enters from the Bay of Bengal. The flow of the moist winds from the Bay is northwards over the eastern districts of Bengal proper, but afterwards they trend to the west, owing to the barrier interposed by the Himālayan range; so that after the passage of the cyclonic storms, easterly winds set in and continue with but little interruption until the middle of September, when westerly winds again become common.

Rainfall.

From November to April fine dry weather prevails with an almost entire absence of cloud and rainfall, and only a fraction of an inch of rain falls monthly; there is usually some rain at Christmas time. In May about 2 inches of rain fall on the average, and in normal years the monsoon breaks in June. As already stated, however, the commencement of the monsoon varies greatly. In 1887 heavy rain began on the 27th May and the total fall in that month was 9·6 inches. On the other hand, in 1885, 1888, 1898 and 1902 the fall in June was only about 3 inches, owing to the tendency of storms to recurve eastward in Bengal. The heaviest rainfall occurs in July and August, varying from 12·4 inches in the former to 11·2 inches in the latter month. From the middle of September the monsoon current begins to fall off in strength; and if the

westerly winds are stronger than usual, the storms coming inland from the Bay of Bengal recede eastwards, and rainfall is consequently deficient.

The annual rainfall appears to have increased within the last half century. The average fall at Patna during the 25 years ending in 1883 was 41·8 inches, and in the 26 years ending in 1900 it was 47 inches. It varies greatly from year to year and from place to place, the average for the district being only 24·2 inches in 1903 and 48·3 inches in 1905, while 60 inches fell at Bārh in the latter year and only 32·8 inches at Bikram. For the whole district the average annual rainfall is 45·3 inches, of which 7·7 inches fall in June, 12·4 in July, 11·2 in August, and 7·2 inches in September. The rainfall in the latter month is a matter of incalculable importance to the cultivators, as on it depends a successful harvest of the rice crop, but unfortunately it occasionally fails for the reasons stated above. Thus in 1873 less than 1 inch fell in September, in 1882 only 1·3 inches, and not infrequently the fall is less than 3·5 inches, which is about half the normal fall. As an instance of excessive rain, may be mentioned an extraordinary downpour which occurred in June 1897, when 20 inches fell in 3 days at Bankipore and 26 inches at Dinapore. The apparent cause was a rapid rise of pressure in the north-west of India, followed by a sudden check to the westward flow of the monsoon current over Bihār with much ascensional motion.

Statistics of the rainfall at the various recording stations are given below for the cold weather (November to February), the hot weather (March to May), and the rainy season (June to October), the figures shown being the averages recorded in each case.

STATION.	Years recorded.	November to February.	March to May.	June to October.	Annual average.
BARH ...	30-31	1·50	2·44	38·92	42·86
BIHAR ...	30-31	1·75	2·53	40·40	44·68
BIKRAM ...	14-15	1·87	2·38	43·08	47·33
DINAPORE ...	31	1·50	2·11	42·41	46·02
HILSA ...	14-15	1·91	2·55	41·67	46·13
PATNA ...	48-49	1·59	2·35	40·60	44·54
Average ...	...	1·69	2·39	41·18	45·26

CHAPTER II.

HISTORY.

GENERAL FEATURES.

No district in Bengal has such an ancient and eventful history as Patna. This history stretches back for 2,500 years and centres round Rājgīr, Patna and Bihār, which have all been at different times famous capitals. The remote past of Rājgīr is enveloped in the mists of legend, but with the dawn of history we find it the royal residence of the Saisunāga kings. Under their rule Rājgīr was frequently visited by Buddha, and during the same period his great contemporary, Mahāvīra Vardhamāna, founded the rival religion of the Jains. Rājgīr was the scene of some of Buddha's earliest preaching and of the first great Buddhist Council; and to this day Jains from all parts of India visit its sacred hills, and also the shrines at Pāwapurī, where their great hierarch died. In the fifth century B. C. Pātaliputra was founded and soon superseded Rājgīr as the capital of Magadha, a kingdom which under Chandra Gupta became the nucleus of an empire stretching from sea to sea. This city, now buried beneath its modern successor, Patna, was as early as the third century B. C. the metropolis of India; and in the fourth century A. D. it witnessed the birth of another empire—that of the Guptas. With the fall of the Gupta empire the prosperity of Pātaliputra seems to have declined, and after the seventh century A. D. it practically disappeared.

Bihār now took its place under the Pāla kings (800—1200) as the capital of Magadha and the centre of Buddhist learning; its name still recalls its ancient glory as the great *Vihāra* or monastery of the Buddhists. This position it retained till the Muhammadan conquest swept away both Buddhist monasteries and priests; but even after their extinction it continued to be the seat of government till the establishment of Patna in the 16th century by Sher Shāh. Thenceforward the district entered on a troubled period of war and convulsion, in the midst of which the Dutch and English merchants endeavoured to carry on the peaceful pursuits of commerce. This period only ended with the final supremacy of the British, which was ushered in by the Patna massacre—a tragedy surpassing in horror that of the Black

Hole of Calcutta in that it claimed more victims, was deliberately planned, and was as deliberately carried out in cold blood by a European. Since the accession of the British to power, the tranquillity of the district has been broken only by the Mutiny of 1857, when the troops at Dinapore broke out in open revolt and the interior was overrun by marauding bands proclaiming that the British Rāj was at an end.

From the foregoing sketch it will be apparent that it would be beyond the scope of the present work to give a detailed account of the history of this district, the capital of which is built on the site of the metropolis of an Indian empire established more than 20 centuries ago, which saw the birth of Jainism and the growth and splendid development of the Buddhist faith, which has been the battle-field of nations, and which witnessed the hard-won victories of the British and the excesses of the Mutiny. All that can be attempted here is to give a sketch of the most salient features of its history.

THE PREHISTORIC PERIOD.

In prehistoric times Patna formed part of Magadha, a country which roughly corresponded with the tract, now known as South Bihār, which is comprised within this district and the adjoining district of Gayā. By the Aryans it was regarded as a land peopled by wild tribes hardly worthy of the name of men; and as late as the sixth century B. C. it is mentioned by Baudhāyana as a tract inhabited by people of mixed origin outside the pale of Aryan civilization. From the early references to Magadha in Epic literature we may conclude that it was still in the possession of aboriginal races, who gave place to Aryan immigrants at a later period than in the country north of the Ganges, and that it continued to be the home of these tribes at a time when Tirhut and Oudh were filled with Aryan settlements. With Chedi or Bandelkhand it was under the sway of a king named Jarāsandha, who is a prominent figure in the great conflict between the two branches of Aryan stock recorded in the Mahābhārata.* The date of this monarch is too remote to be fixed with any certainty; but his name still lives in local legend, and it is known that his capital was at Rājgīr (Rājagriha), where the remains of his stronghold may still be seen in the great stone walls and causeways which skirt and climb the rocky hills.

EARLY HISTORY.

After Jarāsandha a dynasty of 28 kings is said to have ruled in Magadha, but nothing is known of these kings but their names. The first event which can claim historic reality is the rise of the Saisunāga dynasty under Sisunāga (*cir.* 600 B. C.). The fifth

* Hœrnle and Stark, *History of India* (1903).

monarch of the line, Bimbisāra, was the first to extend the frontiers of Magadha by the annexation of Anga, a small kingdom corresponding with the present districts of Bhāgalpur and Monghyr; and in this district he signalized his rule by building the town of Rājagriha (Old Rājgīr) at the base of the hill crowned by the ancient fort of Jarāsandha.

Rise of Buddhism. The chief interest, however, attaching to his rule is that it witnessed the foundation both of Buddhism and Jainism. Gautama Buddha came to this district at an early stage in his search after truth, and Rājgīr was the first place at which he settled after leaving his father's territory. Here he attached himself as a disciple to two Brāhmans, Alāra and Uddaka, but failing to find enlightenment in the ecstatic meditation affected by these teachers of Brahmanical philosophy, he wandered forth in the direction of Bodh Gayā. After the attainment of Buddhahood or supreme enlightenment, he returned to the court of Bimbisāra at Rājgīr, and then made his way to the deer park at Benāres. Thenceforward Rājgīr became a favourite resort of Buddha, and he frequently returned there, his two chief places of retreat being the Bamboo Grove and the hill called the Vulture Peak. Here for many years he preached and taught, the king himself becoming one of his disciples; here he soon succeeded in gathering a large following; and here after his death the Buddhist brotherhood assembled in the famous Sattapanni Cave and held the first Buddhist Council (*cir*. 487 B. C.).

Rise of Jainism. The great contemporary of Buddha, Vardhamāna Mahāvira, the founder of Jainism, was engaged in his ministry at the same time and in the same tract of country. Dissatisfied with the rule of the order of Pārsvanātha, which did not conform with his ideal of stringency—one of its cardinal points was absolute nudity—he left the monastery at Vaisāli (Basārh), and for 42 years spent a wandering life in North and South Bihār. During this period he succeeded in gathering a large following, and about the year 490 B. C. died at Pāwapurī, a village in the Bihār subdivision. After his death, the monks of his order, who were known as the Nigranthas or men who discarded all social ties, eventually spread over the whole of India and became known as the Jainas, a name derived from the title of Jina or spiritual conqueror, which Mahāvīra claimed, just as Gautama claimed to be Buddha or the enlightened one.

Foundation of Pataliputra. Bimbisāra was succeeded (*cir*. 490 B. C.) by his son and murderer, Ajātasatru, who made a new capital at Rājgīr to the north of the old city and next erected a fortress at the village of Pātali on the southern bank of the Ganges in order to hold in

check the powerful Lichchhavi clan to the north of that river. According to the Buddhist scriptures, this fortified village was visited, a few months before his death, by Buddha, who prophesied its future greatness in the words—"Of all famous places, busy marts and centres of commerce, Pātaliputra will be the greatest; but three dangers will threaten it—fire, water and internal strife." The prophecy of greatness was fulfilled, for about half a century afterwards the grandson of Ajātasatru Udaya (434 B. C.) laid the foundations of the city, which under the names of Kusumapura, Pushpapura and Pātaliputra, became the centre of the imperial power of Magadha, and eventually of all India.

This transference of the capital from the hilly fastness of Rājgīr to the centre of the Gangetic plain appears to have been dictated by reasons of policy. Magadha had now become a great kingdom, the suzerainty of which was acknowledged as far north as the Himālayas, and a central site was therefore necessary for the capital. Such a site was found, under the shadow of Ajātasatru's fort, in Pātaliputra, which stood at a point of great commercial and strategical importance, being situated near the confluence of the great rivers of Mid-India.

Maurya dynasty.

The Saisunāga dynasty was extinguished about 400 B. C., and Magadha passed under the rule of the Nanda kings, who in their turn were overcome by Chandra Gupta, the founder of the Mauryan empire. Himself a native of Magadha, he headed a national revolt against the Greek domination which Alexander had established in the north of India and destroyed most of the Macedonian garrisons. He then turned against the Nandas, and in 321 B. C. captured Pātaliputra. Undisputed master of Magadha and commander of a force of 600,000 infantry, 30,000 cavalry, 9,000 elephants and a multitude of chariots, he proceeded to reduce to vassalage the greater part of India, until his dominions extended from the Bay of Bengal to the Arabian Sea. With an ease equal to that attending his conquest, he succeeded in repelling the invasion of Seleukos Nikator, king of Syria and lord of Western and Central Asia, who was obliged to retire, after ceding the outlying province of Afghānistān and giving his daughter in marriage to the victorious Emperor.

Megasthenes' account.

Soon after the conclusion of peace in 303 B. C. Seleukos sent Megasthenes as his envoy to the court of Chandra Gupta, and from his pen we have the first reliable account of Pātaliputra, the capital of India. The city stood on the tongue of land formed by the confluence of the Ganges and Son on the northern bank of the latter river, which then ran parallel to and at a short distance

from the Ganges. Like the modern city, under which it now lies buried, it was a long narrow parallelogram, 9 to 10 miles long and 1½ to 2 miles broad. It was defended by a massive wooden palisade pierced by 64 gates, crowned by 570 towers, and protected by a broad deep moat, filled from the water of the Son, which also served as the city sewer. The extent of the city was enormous, and an idea of its vast size may be gathered from a comparison with the area of London. Ten miles, along the river, is the same as from the Tower of London to Hammersmith Bridge; or, if taken in a straight line, from Greenwich to Richmond; and from the Chelsea Embankment to the Marble Arch is just two miles, south to north. All of London from the Tower to the Houses of Parliament, and from the river to the Hampstead hills would occupy about the same space.*

This great city contained a vast population, estimated at 400,000, and the retinue of the king alone numbered many thousands. "The royal palace, though chiefly built of timber, was considered to excel in splendour and magnificence the palaces of Susa and Ecbatana, its gilded pillars being adorned with golden vines and silver birds. The buildings stood in an extensive park, studded with fish-ponds and furnished with a great variety of ornamental trees and shrubs. Here the imperial court was maintained with barbaric and luxurious ostentation. Basins and goblets of gold, some measuring six feet in width, richly carved tables and chairs of state, vessels of Indian copper set with precious stones, and gorgeous embroidered robes were to be seen in profusion, and contributed to the brilliancy of the public ceremonies."†

Municipal administration.

The administration of this great and splendid city was controlled by a commission of 30 members divided into 6 boards with 5 members each. The first board was charged with the superintendence of the industrial arts and artisans; the rates of wages were probably fixed by it, and any one who impaired the efficiency of a craftsman was punished by the loss of a hand or eye. The second was entrusted with the duty of superintending foreigners and attending to their wants. The third board was responsible for the registration of births and deaths, which was enforced both for the information of the Government and for purposes of taxation. The fourth board was the Board of Trade, which exercised a general superintendence over trade and commerce, regulated weights and measures, and probably published official price-lists. The fifth board was concerned with manufactures, the sale of

* Rhys Davids, *Buddhist India* (1903), p. 263.

† V. A. Smith, *Early History of India* (1904), p. 115.

which was subjected to regulations similar to those governing the sales of imported goods. The sixth board was charged with the duty of levying a tithe on the prices of all articles sold, and evasion of this tax was punishable by death. In addition to these departmental duties, the municipal commissioners in their collective capacity controlled all the affairs of the city, including the markets, temples, quays and public works.*

Influx of foreigners. The most interesting perhaps of all these municipal boards is that charged with the supervision of foreign residents and visitors, which performed duties similar to those entrusted to the consuls of foreign powers. All foreigners were closely watched by officials, who provided them with suitable lodgings and, in case of need, with medical attendance. Deceased strangers were decently buried, and their estates administered by the board, which remitted the assets to the persons entitled to receive them. The existence of these elaborate regulations is conclusive proof that in the third century B. C. there was constant intercourse between Patna and foreign countries. Besides this, there must have been a considerable Greek community resident in the city; for the Greek princess, the daughter of Seleukos and wife of Chandra Gupta, had a suite of her countrymen, the Greek ambassador Megasthenes presumably had another, and there must also have been a number of Greek artists and artisans employed about the court. There is, however, no trace of Greek influence in the organization of the empire, and the model on which the institutions of Chandra Gupta were based appears to have been the stately fabric of the Persian monarchy.

Spread of Jainism. In his account of the splendour of Chandra Gupta's empire and its highly-developed organization, Megasthenes makes no mention of the rise of Buddhism or Jainism. But at this period Jainism was beginning to spread over India. We learn from other sources that in the second century after Mahāvīra's death (about 310 B. C.), during the reign of Chandra Gupta, a very severe famine, lasting 12 years, took place in Magadha, beyond which as yet the Jain order does not seem to have spread. Under the pressure of the famine, Bhadrabāhu, who was the head of the still undivided Jain community, emigrated with a portion of his people into the Karnāta or Canarese country in the south of India, and Sthūlabhadra assumed the headship over the other portion that remained in Magadha. Towards the end of the famine, during the absence of Bhadrabāhu, a great council assembled at Pātaliputra; and collected the Jain sacred books,

* V. A. Smith, *Asoka* (1901), pp. 82, 83.

consisting of the eleven Angas and the fourteen Pūrvas, the latter of which are collectively called the twelfth Anga.*

Spread of Buddhism.

The full development of Buddhism occurred shortly afterwards under the imperial patronage of Asoka (272-231 B. C.), who himself joined the Buddhist monkhood and assumed the yellow robe. The Emperor signalized his adherence to the faith of Buddha by the construction of magnificent monasteries and temples; Magadha became the centre of the missionary propaganda which he initiated; and at his command the third Buddhist Council was held at Pātaliputra in order to settle the canon of scripture and reform abuses in monastic discipline.

Asoka.

In Patna, Asoka's reign was one of great architectural activity, which might almost give him a claim to the saying that he found it a city of wood and left it one of stone. As a further protection against attacks, he built an outer masonry wall round it, established a hospital for animals, and beautified the city with innumerable stone buildings so richly decorated that in after ages they were regarded as the work not of men but of genii in the service of the Emperor. When Fa Hian visited the city in the fifth century A. D., he wrote in amazed wonder of the buildings still standing—"The royal palace and halls in the midst of the city which exist now as of old, were all made by spirits which he employed, and which piled up the stones, reared the walls and gates, and executed the elegant carving and inlaid sculpture-work, in a way which no human hands of this world could accomplish."

Gupta empire.

Shortly after the death of Asoka, which is said to have taken place at a holy hill near Rājgir, the Mauryan dynasty was overthrown and the empire began to decline. Outlying provinces asserted their independence, and Khāravela, king of Kalinga, claims to have led his army as far as Pātaliputra and there compelled the Sunga Emperor to sue for peace (157 B. C.). That city continued to be the capital of the diminished kingdom of Magadha, but does not again come into prominence until the rise of the Gupta empire in the fourth century A.D. The first of the line, Chandra Gupta I, revived the ancient glories of Magadha by extending the kingdom as far as Allahābād; but Pātaliputra ceased to be the royal residence after the completion of the conquests effected by his son Samudra Gupta (326—375), which necessitated the selection of a more central position for the metropolis. It still remained, however, the great

* A. F. Rudolf Hœrnle, PH. D., C.I.E., *Jainism and Buddhism*, Calcutta Review, 1898.

eastern city of the empire, and we have a picture of its prosperity and of the flourishing condition of Magadha from the pen of Fa Hian (405—411). The palace of Asoka was still standing, and, as we have seen, deeply impressed the simple pilgrim, who believed it to be the work of spirits. Near a great stūpa, also ascribed to Asoka, stood two great monasteries containing 600 or 700 monks, which were so famous for learning that they were frequented by scholars from all parts; here he spent three years studying Sanskrit and copying rare scriptures for which he had vainly searched in other parts of India. The country round was worthy of its capital. The towns of Magadha were the largest in Mid-India, the people were rich and prosperous, they emulated each other in the practice of virtue, and justice flourished. Rest-houses were provided for travellers on all the highways and charitable institutions were numerous. "The nobles and householders of this country," he says, "have founded hospitals within the city, to which the poor of all countries, the destitute, the cripples and the diseased may repair. They receive help of all kinds gratuitously; physicians treat them, and order them food and drink, medicine or decoctions—everything, in fact, that may contribute to their ease." *

Fall of Pātaliputra.

This is the last account of the splendours of Pātaliputra. Hiuen Tsiang, another Chinese pilgrim who visited India between 630 and 645, found its glory had departed. "It is," he says, "an old city but long deserted; now there only remain the old foundation walls. The monasteries, Hindu temples and Buddhist stūpas, which lie in ruins, may be counted by hundreds, and only two or three remain entire." All that was left of the ancient city was a small town, containing about 1,000 houses, to the north of the old palace and bordering on the Ganges. This devastation was probably due to the invasion of the savage Huns in the latter half of the sixth century, and later to the inroad of Sasānka, king of Central Bengal, a fanatical enemy of Buddhism, who sacked the city, broke its sacred relic, a stone marked with the footprints of Buddha, destroyed the convents and scattered the monks, and carried his ravages to the foot of the Nepāl hills. The persecution of Buddhism by Sasānka was followed by the royal patronage of Harsha Vardhana, also called Silāditya, who ruled northern India between 600 and 648. The account of Hiuen Tsiang shows that, though Pātaliputra was in ruins, Magadha was the peaceful home of Buddhism, full of great shrines and splendid monasteries, chief among which was that of Nālanda (at the modern village of Bargāon), which

* Beal's *Buddhist Records of the Western World.*

sheltered thousands of Buddhist monks. The towns, he said, were thickly populated; the soil was rich, fertile, and extensively cultivated. The people were simple, honest folk, who highly esteemed learning and profoundly respected the religion of Buddha; but there were several Hindu temples "occupied by sectaries of various persuasions, who are very numerous."

Invasion of the Tibetans. On the death of Harsha in 648, the throne was usurped by Arjuna, one of whose first acts was to attack a mission sent by the Emperor of China, kill the escort, and plunder its property. The king of Tibet sent an avenging force through Nepāl, where it was joined by 7,000 Nepalese. It then swept down on the plains of Magadha, and in a battle fought on the Ganges completely defeated the Indians. The royal family was captured with 12,000 prisoners, 580 walled cities made their submission, and Arjuna was taken in chains to Lhāsa.*

The Pāla kings. After this, the central power declined, and each small potentate carved out an independent kingdom. Early in the ninth century (*cir.* 815) a chieftain named Gopāla became ruler of Bengal, and extended his power over Magadha. Here he made his capital at Bihār, which had taken the place of Pātaliputra, and built the great Buddhist monastery of Otantapurī or Udandapura in the town. His successors were also devout Buddhists, and most of the Buddhist remains extant in the district date back to this period (800—1200). Under their rule Magadha became a great centre of missionary enterprise, sending out emissaries to teach the faith all over India and even outside its borders. Not the least notable result of this propaganda was the revival of Buddhism in Tibet, where the corrupt Lāmaism prevalent was reformed in the 11th century by Atisha, the hierarch of Magadha and abbot of the monastery of Vikramāsilā (the modern village of Silāo).

THE MUHAMMADAN CONQUEST. The Buddhism of Magadha was finally swept away by the Muhammadan invasion under Bakhtiyār Khiljī. In 1193 the capital, Bihār, was seized by a small party of 200 horsemen, who rushed the postern gate, and sacked the town. The slaughter of the "shaven-headed Brāhmans," as the Muhammadan chronicler calls the Buddhist monks, was so complete that when the victor searched for some one capable of explaining the contents of the monastic libraries, not a living man could be found who was able to do so. "It was discovered," it was said, "that the whole

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* V. A. Smith, *Early History of India* (1904), pp. 298-99; Sarat Chandra Dās, *The Ancient Kingdoms of Nepāl, Puru and Magadha* (*from the Annals of the Thang Dynastry of China*), Indian World January 1907.

fort and city was a place of study." * A similar fate befell the other Buddhist institutions, against which the combined intolerance and rapacity of the Muhammadans were directed. The monasteries were sacked and the monks slain, many of the temples were ruthlessly destroyed or desecrated, and countless idols were broken and trodden under foot. Those monks who escaped the sword fled to Tibet, Nepāl and Southern India; and Buddhism as a popular religion in Bihār, its last abode in Northern India, was finally destroyed. Thenceforward Patna passed under the Muhammadan rule.†

For some centuries after this, we have no separate mention of the history of the district. With the rest of South Bihār it was included in the Bengal viceroyalty under Bakhtiyār Khiljī and his immediate successors, and except for a short interval when it had a separate government, it continued to be ruled by the Bengal Viceroys till 1320, when the Emperor Ghiās-ud-dīn Tughlak again separated it. In 1397 A.D. it was attached to the kingdom of Jaunpur, and a century later it became subject to the Muhammadan kings of Gaur.

Foundation of Patna.

In the 16th century it again emerged from its obscurity in the time of the Emperor Bābar, who in 1529 advanced as far as Maner in order to reduce the rebellious Afghān chiefs. His death in the succeeding year served as a signal to rouse the Afghāns once more to assert their independence, and the struggle which ensued ended in the conquest of Northern India by Sher Shāh. To his foresight must be ascribed the foundation of the city of Patna, of which the following account is given in the Tārikh-i-Dāūdi—" Sher Shāh, on his return from Bengal, in 1541, came to Patna, then a small town dependent on Bihār, which was the seat of the local government. He was standing on the bank of the Ganges, when, after much reflection, he said to those who were standing by—'If a fort were to be built in this place, the waters of the Ganges could never flow far from it, and Patna would become one of the great towns of this country.' He ordered skilful carpenters and bricklayers to make immediately an estimate for building a fort at the place where he stood. These experienced workmen submitted an estimate of 5 lakhs, which on the spur of the moment was made over to trustworthy persons. The fort was completed, and was considered to be exceedingly strong. Bihār from that time was deserted, and fell

* Tabakat-i-Nāsiri, Elliot's *History of India*, Vol. II.

† This account of the early history of Patna has been mainly compiled from *The Early History of India*, by V. A. Smith.

to ruin; while Patna became one of the largest cities of the province." *

The city under the protection of this fort soon became a centre of commerce, and the rapidity of its development is apparent from the account of Ralph Fitch (1586), who says:— "Patenaw is a very long and a great towne. The houses are simple, made of earth and covered with strawe; the streetes are very large. In this towne there is a trade of cotton, and cloth of cotton, much sugar, which they carry from hence to Bengala and India, very much opium and other commodities." † In 1620 we find Portuguese merchants at Patna; and Tavernier's account shows that a little more than a century after its foundation it was the great entrepôt of Northern India, "the largest town in Bengal and the most famous for trade." Here he met Armenian merchants from Dantzic and traders from Tippera. Musk was brought in from Bhutān, as he called Tibet, and he himself purchased Rs. 26,000 worth of that commodity; caravans went to Tibet every year and Tibetans came to Patna for the coral, amber and tortoise-shell bracelets for which it was famous.

Dāūd Khān's rebellion.

The city was also a place of great strategical importance, and when Dāūd Khān was raised to the throne of Bengal by the Afghāns in 1573, he made Patna and the adjoining fortress of Hājīpur his headquarters. Here he successfully held out against the siege of the Mughal army under Munim Khān, and in 1574 the Emperor Akbar was forced to come in person and superintend the operations. Hājīpur was taken by storm, and then, according to the Tabakāt-i-Akbarī, "the Emperor went out upon an elephant to reconnoitre the fort and the environs of the city, and ascended the Pānj-pahāri, which is opposite the fort. This Pānj-pahāri, or 'five domes,' is a collection of old domes (*gumbaz*), which the infidels built in old times with hard bricks placed in layers. The Afghāns, who were on the walls and bastions of the fortress, saw the Emperor and his suite as he was making his survey, and in their despair and recklessness fired some guns at the Pānj-pahāri, but they did no injury to any one."

This was the last effort of the Afghāns, for Dāūd Khān, learning of the loss of Hājīpur by the sight of the heads of those slain in the fight, made his escape by night down the Ganges.

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* Elliot, *History of India*, Vol. IV.

† J. H. Ryley, *Ralph Fitch*, 1899. Fitch quaintly adds—"Here in Patenau I saw a dissembling prophet which sate upon an horse in the market place, and made as though he slept, and many of the people came and touched his feet with their hands, and then kissed their hands. They tooke him for a great man, but sure he was a lasie lubber. I left him there sleeping. The people of these countries be much given to such prating and dissembling hypocrities."

The garrison of 20,000 men, left without a leader, fled in all directions, and the roads were so crowded with horses, carriages and elephants that great numbers were trampled to death. To complete their misfortunes, the bridge over the Pūnpūn gave way; the fugitives were either drowned in the river or cut down by the swords of the Mughal cavalry, and the pursuit was not given up till they reached Dariyāpur, 2 miles south of Mokāmeh and nearly 50 miles from Patna. The fall of Patna, adds the Muhammadan historian, was indeed the conquest of Bengal; and after this, the city became the headquarters of the Mughal Governors, who ruled over the whole of Bihār.

MUHAMMADAN GOVERNORS.

Under the Muhammadan Governors, Patna once more became a centre of political life. During this period* the city witnessed the proclamation of two Mughal Emperors; it had, more than once, for its *Sūbahdār* or Governor a prince of the royal blood; whole armies encamped at Mithāpur on the east and at Bāgh Jafar Khān on the west, the latter being on several occasions the scene of desperate battles; and towards the close of their rule it was sacked by a desperate band of Afghāns. In 1612 it was stormed by the pretender, Khusru, who gave up the city to plunder, and had himself proclaimed Emperor in the Governor's palace; 10 years later it was seized by Shān Jahān, who held his court there for a short time during his rebellion against his father; and in 1626 prince Parwez Shāh, another son of Jahāngīr, commemorated his rule by building the mosque now known as the Pathar Masjid or stone mosque. In 1664 Shaista Khān, an uncle of Aurangzeb and, like him, a bigoted zealot, initiated his tenure of office by collecting a *jozia* or poll-tax from the Hindus; and when he was recalled, Aurangzeb appointed his third son, Muhammad Azīm, in his stead.

With the viceroyalty of Aurangzeb's grandson, Azīm-us-Shān, Patna attained the zenith of its splendour. This prince made his court at Patna in preference to Murshidābād, improved the fortifications, and in 1704 named the city after himself Azīmābād. Many of the nobles of Delhi came to live within its walls, and separate quarters were assigned for the retinue which gathered round the court. The noblemen had their residence in Mahala Kaiwān Shekoh 'the splendid palace,' now corrupted into Khawā Koh; Dīwān Mahala was so named, because it was assigned to the clerks of the Government offices; Mughalpāra contained the quarters of the Mughals, and Lodīkatrā those of the Afghān Lodīs. The poor and destitute were not forgotten, and

* For a fuller account of this period, see *Patna during the last days of the Muhammadans*, Calcutta Review, Vol. LXXVI, 1882.

alms-houses and *sarais* were built for their reception. It is said that the young prince aspired to make the city a second Delhi, but this ambition was cut short by the fratricidal war which broke out on the death of Aurangzeb, in the course of which he met his death (1712) by being swallowed up alive in a quicksand.

At this time the Governor of Patna was Husain Alī Khān, one of the two Saiyids of Barhah, who played such a prominent part as king-makers in the 18th century. After the death of Azīm-us-Shān, his son Farrukhsiyar made his way to Patna, where the Governor espoused his cause. Farrukhsiyar was welcomed with acclamation by the people, brought in great state within the fort, and there proclaimed Emperor. He then set forth to Delhi, and on his establishing his throne there, many of the nobles of Azīm-us-Shān's court returned to the capital. The city lost still more of these nobles soon afterwards, when the Saiyids set up Muhammad Shāh (1719) as Emperor and sent Fakhr-ud-daula to Bihār; for this Governor treated the noblemen left there with great indignity, attached their *jāgīrs*, and drove them out of the city. They claimed redress at the court at Delhi, and after the fall of the Saiyids succeeded in their appeal. Orders were sent dismissing Fakhr-ud-daula and annexing the *Sūbah* of Bihār to Bengal. Bihār thus passed under the rule of the Viceroy of Bengal, and thereafter remained an appanage of that province.

European settlements.

In the meantime, the commerce of Patna had attracted the European merchant companies. The first English commercial mission set forth from Agra in 1620, two Englishmen, Hughes and Parker, being sent from Agra to Patna to purchase cloth and establish a house of business; but the great expense of land carriage, first to Agra and then to Surat, so enhanced the price of the articles that next year the trade was abandoned. A second attempt was made from Surat through Agra to establish English trade at Patna in 1632, when one Peter Mundy left Agra for Patna with "8 carts laden with barrels of quicksilver and parcels of vermilion for the Honourable Company's account to be there sold, and the money to be there invested, as also to see the state of the country what hopes of benefit by trading into these parts." After staying a month at Patna, Mundy reported against the enterprise, as it was his opinion that "the sending of me to Pattana with the Company's goods may not only prove to their loss, but is also against the intent and meaning of the President and Council at Surat." When, however, the English established themselves on the seaboard of Bengal, it was possible for them to exploit the great trade of Patna with some profit; and in 1650 we find instructions given to some English pioneers sent from

Balasore to Hooghly that "Patenna being on all sides concluded the best place for procuring peter, they are to make a trial how they can procure the same from thence." Shortly after this, the English must have made a small settlement at Patna, for in 1657 it is mentioned as a factory under the control of the head agency at Hooghly.

This first settlement was humble enough, the English merchants living and hiring houses in Patna, while their factory was built on the other side of the Ganges at Singiā, both because it was nearer the saltpetre grounds, and because it was removed from the interference of the Governor and the exactions of his subordinates. The chief article of commerce was saltpetre, which was in great demand in Europe for the manufacture of gunpowder; but the English were not blind to the value of other trade, and a report submitted in 1661 shows how great this was. Musk was brought in from Bhutān and sent to Agra for export to Persia and Venice; drugs came from China; opium, even then the great local product,* was sold in great quantities; lac changed hands, but was very dear; the taffeties made there were better than those of Cossimbazar; and English cloth, sold by the plush yard, had made its way into the market. Under the vigorous superintendence of Job Charnock, who was chief of the factory from 1664 to 1680, the English trade developed, and fleets of Patna boats laden with saltpetre were a common sight along the Ganges. The Court of Directors were never weary of asking for saltpetre from Patna, where it could be had so good and cheap that the contract for it was discontinued on the west coast in 1668 and at Masulipatam in 1670.

The English, however, were not the only merchants in the field, for the Dutch had made a settlement there before this. In the instructions given in 1650 we find that secret enquiry was to be made how, when, and where they procured sugar; the quantity they last procured at Patna had, it was said, been well approved of, and the English were to procure some from thence by the same way or instruments they might use to procure saltpetre. Tavernier, who visited Patna with Bernier in 1666, and found it already "one of the greatest cities of India," says—"The Holland Company have a house there, by reason of their trade in saltpetre, which they refine at a great town called Choupar (Chaprā). Coming to Patna, we met the Hollanders in the street

* Captain Alexander Hamilton writes in 1727:—"Patana is the next town frequented by Europeans, where the English and Dutch have factories for saltpetre and raw silk. It produces also so much opium that it serves all the countries in India with that commodity."

returning from Choupar, who stopped our coaches to salute us. We did not part till we had emptied two bottles of Shiras wine in the open street, which is not taken notice of in that country where people meet with an entire freedom without any ceremony."

In 1680 Charnock left Patna for Cossimbazar, and the English soon became embroiled with the native authorities. Next year Shaista Khān, the Viceroy of Bengal, forbade the purchase of any saltpetre, threw Peacock, the new factor, into prison, and imposed a 3½ per cent. duty on all the Company's goods. For 30 years after this we have a record of the constant difficulties which the English had to meet. In 1686 Shaista Khān sent orders to Patna to seize all the Company's property and imprison their servants; and again in 1702 all the English settled there were seized, their goods confiscated, and themselves confined for 51 days in the common jail.

The exactions of the Viceroy nearly put an end to the trade at Patna, and for several years we find orders given by the Company now to abandon their settlement and again to retain it. In July 1704, English trade at Patna is stopped owing to the necessity of paying customs, and the Company send to recall their agent; next month they resolve after all to continue the settlement. In 1706 the Council at Calcutta seem anxious to keep the factory going, and two of its members are sent to the Patna residency with money and presents; in 1707 the Council, hearing of Aurangzeb's death and alarmed at the news that it was intended to levy contributions from all merchants, send orders to their agents to leave Patna at once with all the saltpetre they can collect. In 1709 it was again agreed after much consultation to continue the Patna factory "now the government is more settled;" but this calm did not last long. In 1712, after Farrukhsiyar advanced his claims to the throne, it was resolved to lay the city of Patna under contribution; a list of rich men was drawn up, at the head of which stood the English, and the goods of the Dutch Chief, Van Hoorn, were confiscated. A watch was set over the factory, and the English withdrew to Singiā, but did not escape scot-free, as they were compelled to pay Rs. 22,000 to the Prince and Rs. 6,500 as presents to the Governor, the Barhah Saiyid, Husain Alī. They were luckier, however, than the Dutch, who were forced to hand over 2 lakhs and now lost their property in Bihār. Next year it was again decided to abandon the factory, and this was done in 1715; but experience soon showed that without a proper staff it was impossible to obtain the supplies of saltpetre and piece-goods which the Company required from Patna, and in 1718 the factory was re-established.*

* C. R. Wilson, *Early Annals of the English in Bengal.*

Marātha and Afghān raids.

Patna now entered upon the last half century of Muhammadan rule. In 1740 Alī Vardi Khān encamped his army in the city and induced his officers to swear to follow him to the death; the Muhammadan officers swearing by the Korān, and the Hindu officers by Ganges water and the sacred *tulsī* plant, he then marched against the Nawāb Sarfarāz Khān, and with his defeat became undisputed ruler of Bengal and Bihār. Soon after this, the Marāthā inroads began, and Patna was in a constant state of alarm. In 1741 the Governor, in order to protect Patna against them, began to improve the fortifications and repair the city wall. "There was already such a wall," says the author of the Sair-ul-Mutākharin, "but so neglected and decayed, and, withal, so beset by houses, that it could hardly be distinguished from them. He therefore ordered that a deep ditch should be sunk round, and that the earth dug from it should be thrown behind and upon the old wall, so as both to raise and strengthen the same. But as this was not to be done without ruining the houses already built on the side of the old wall or close to it, it did not fail to occasion much murmuring and much discontent among the owners. But the utility of the undertaking was so apparent, that no regard could be paid to their complaints; and in a little time the wall, rising gradually from the ground, afforded an insurance of future safety. In process of time, whenever the country came to be overrun by Marāthās (and it has been so several times), not only vast numbers of people used to retire within the walls, and to find their safety there; but even the numerous houses and habitations which remained without, were effectually protected from plunder by the cannon of the rampart. This work being at last finished, the Governor commenced to live easy in his palace."

His ease of mind and the strength of his fortifications were soon tried by the attack of Mustafā Khān, the rebellious Afghān general of Alī Vardi Khān, who in 1745 laid siege to the city. The Governor raised a levy of 14,000 horse and the same number of foot, but it was felt that they could never stand against the Afghān veterans in the open. "A vast number, therefore, of pioneers and labourers was sent for from all parts of the province, and an entrenchment was soon thrown up, that encompassed all the grounds between the tower of Jafar Khān's garden and the dyke or wall raised for the security of the suburbs against the waters of a neighbouring lake. A deep ditch was added to the entrenchment, and the earth dug from it served to form a very good rampart without needing any mortar or brickwork. Towers were also raised at proper distances, and cannon placed; and every one

of them, with part of the intervening curtain, was entrusted to an officer at the head of his corps."* The assault was delivered at daybreak and the entrenchments carried, but during the fight Mustafā Khān's elephant became unmanageable, and he left it for a charger. His troops, missing him from the howdah, imagined he was slain, were seized with panic, and fled to their camp. A distant cannonade was kept up for 7 days between the two armies, and the fight was then renewed. Mustafā Khān, wounded in the eye by an arrow, again retreated, and hearing that Alī Vardi Khān was marching to the relief of Patna, raised the siege.

Next year the Marāthās swept through the district and were joined by the rebellious Afghāns. Alī Vardi Khān hurried up from Murshidābād to Bankipore, made a forced march through Naubatpur to Mahābalipur, and there came up with the Marāthās. An indecisive battle took place, and after some days desultory fighting, Raghujī Bhonsla, the Marāthā chief, slipped by and marched off towards Bengal, Alī Vardi Khān following after him "over a country totally ruined."

Patna did not long enjoy the peace which the Marāthā retreat seemed to promise. In 1748 the Afghāns of Darbhangā opened negotiations with the Governor of Bihār, Zain-ud-dīn (or as he was also called Hiābat Jang), the son-in-law of Alī Vardi Khān, and marched to Patna. Here the Governor received them in *darbār;* but towards its conclusion they treacherously assassinated him, and then proceeded to commit various savage atrocities: in the words of the author of the Riyazu-s-Salātīn, "they sacked the city and its suburbs, looted treasures, dishonoured women and children, and desolated a whole world." A vast number of Afghāns flocked to join them till their army numbered 40,000 horse, and as many foot, besides a large train of artillery. "All India," says the Sair-ul-Mutākharin, "being now in arms, and every part of it full of Afghāns, not a day passed, but the inhabitants of Azīmābād had their attention roused and their fears awakened five or six times a day, by the sound of the *nakāra* or kettledrum; and on inquiry it was always found that this was occasioned by some Afghān commander who was coming to Shamsher Khān's assistance with so many men. During all this time the city was a prey to all the horrors of sack and plunder. The general's people, being restrained by no discipline, nor overawed by any constraint, spread throughout every quarter of that unfortunate city, where not a day passed without some houses undergoing all the horrors of violence and defilement. Dishonouring whole

The sack of Patna.

* Sair-ul-Mutākharin (Raymond's translation).

families became familiar; and few houses and few persons did escape the defiling hands of an unbridled soldiery, and the infamous practices of that nation of miscreants."

The Afghān triumph was short-lived, as Alī Vardi Khān advanced by forced marches with a large army. Never before, it is said, did a Bengal army march with the same speed as this force, which had learnt the tactics of rapid movement from the Marāthās and was composed of soldiers eager to avenge the outrages committed on their relatives. Alī Vardi Khān met the Afghāns at Rabi Sarai near the present railway station at Fatwā, and in spite of the fact that they had been joined by the Marāthās, signally defeated them. The revolt was effectually crushed, and the Afghāns of Darbhangā, with their leaders slain and their Marāthā allies in full retreat, did not again take up arms.

Rebellion of Sirāj-ud-daula.

The Viceroy was soon, however, forced to return to Patna by the rebellion of his favourite grandson, Sirāj-ud-daula, who in 1750 suddenly made his appearance there with the intention of assuming independent power. The Governor refused to deliver up the city to him, and Sirāj-ud-daula proceeded to storm the walls with a small following of 60 men. Some climbed the ramparts, others got in by a drain or watercourse and opened the gates to Sirāj-ud-daula. As soon, however, as the garrison came up, this handful of men was overpowered, and according to the Sair-ul-Mutākharin, "Sirāj-ud-daula, who was a rank coward, turned bridle and fled full speed." He took refuge in a house in the suburbs, and on the arrival of Alī Vardi Khān, was reconciled to him and left for Murshidābād.

Invasion of Shāh Alam.

In 1757 Mīr Jafar Khān was raised by the English to the Nawābship of Bengal, and shortly afterwards came to Patna, escorted by a small force under Clive, who was accompanied by Mr. Amyatt and Mr. Watts. Here the Nawāb confirmed Rām Narāyan in the Deputy Governorship of Bihār, but offended the local Muhammadans by his carousals and the general levity of his conduct. He entertained *fakīrs* and, like a good Musalmān, visited the tombs of the Muhammadan saints in the district; but on the other hand he spent most of his time with the dancing women of the city and for some days celebrated the Hindu *Holi* with great hilarity. Some of the nobles of Bihār, disgusted with the new regime, now opened negotiations with Alī Gauhar, afterwards known as the Emperor Shāh Alam, who in 1759 marched south to enforce his claims to the Province. Amyatt, the Agent, embarked with the rest of the English in some boats and dropped down the Ganges, leaving the factory in the charge of some trusty

sepoys. The Governor, finding that no help could be expected for some time from Mīr Jafar or the English, at first professed allegiance to the young prince, but as soon as he got news of the approach of an English force, threw off the mask and defied Shāh Alam. The latter then besieged the city and delivered an assault on the fort, but hearing that Clive was advancing and Shujā-ud-daula had treacherously seized the fort at Allahābād, he raised the siege and withdrew towards that place, the English force under Clive arriving after he had left.

According to Macaulay, "Shah Alum had invested Patna and was on the point of proceeding to storm, when he learned that the Colonel was advancing by forced marches. The whole army which was approaching consisted of only 450 Europeans and 2,500 sepoys. But Clive and his Englishmen were now objects of dread over all the East. As soon as his advanced guard appeared, the besiegers fled before him. In a few days this great army melted away before the mere terror of the English name." Unfortunately for the complete accuracy of this statement the young prince, who now assumed the title of Shāh Alam on the death of his father, soon returned in full force and ravaged the whole country from Dāūdnagar on the west to the environs of Bihār on the East. He encountered no opposition, for it was the rainy season, and the country being under water, the Governor and the English remained in their quarters at Patna. At last, a force moved out under Rām Narāyan and Captain Cochrane, and gave battle to Shāh Alam's army. The battle, which took place on the banks of a small stream near Fatwā (probably at Mohsinpur), ended with the complete rout of the allied forces. Dr. Fullerton, the English surgeon, was the only English officer not killed; he spiked one gun and brought off another, and when the ammunition waggon was damaged, quietly stopped, mended it, and resumed his retreat with the small handful of men whom he had rallied.

The victory was, however, practically fruitless, for the Emperor neglected to follow it up by seizing Patna, and had almost immediately to meet a British force which marched up with a native army under Mīr Jafar Khān's son Miran. In this battle, which took place near Bārh, Miran's troops broke and fled, but the brisk cannonade of the English restored the fortunes of the day, and the Emperor made his escape to Bihār and struck south to Burdwān. Thence he again doubled back to Patna, where he was joined by the French adventurer Law, who had appeared a short time previously before the walls of Patna. On his approach the city was seized with panic, for its garrison consisted only of

a company of sepoys in the English factory and the broken troops that' had escaped from the battle of Mohsinpur; and the latter "were too much disheartened by their wounds and their shameful defeat to stand the brunt of an escalade or an assault." Fortunately for Patna, Law was ignorant of its defenceless position, and marched by the trembling city to Bihār, where he spent his time in manufacturing gunpowder and preparing for the campaign. On the arrival of the Emperor, a vigorous assault was made on the fort, but once again Patna was saved by the arrival of reinforcements under Major Knox, whose march to its relief was a brilliant exploit. At the head of only 200 Europeans in the stifling heat of May, he performed the march from Burdwān, a distance of 294 miles, in 13 days, himself marching on foot to encourage his men; and on the very night of his arrival reconnoitred the enemy's camp in person. Next day he attacked them at noon when the guards were off duty or negligent, and drove them from their works to which they never returned. He followed up this blow by defeating the Governor of Purnea at Hājīpur, when he was moving with a large force to attack the city; and the safety of Patna was assured.

In 1761 the war ended with the defeat of the Emperor and Monsieur Law at Mānpur near Gayā by an English force under Major Carnac. The Emperor came to terms and was escorted to Patna, where the English turned the Factory into an imperial hall of audience by hanging it with rich embroideries and converting a couple of dinner tables into a throne. Here with due ceremonial Shāh Alam was proclaimed Emperor of India and formally conferred upon Mīr Kāsim Alī the Nawābship of Bengal, Bihār and Orissa.

The massacre of Patna.

The new Nawāb had gained his elevation by outbidding his predecessor, and as his performances fell short of his promises, endless quarrels ensued, which soon ended in a rupture. On the 23rd June 1763, a day when the English commemorated the anniversary of the battle of Plassey by a dinner in the Factory, news came that a force of 3,000 men with 6 guns was on the march to Patna, and as war seemed inevitable, Ellis, the Agent, resolved to strike the first blow. Accordingly, before dawn on the 24th the English force marched out and soon made themselves masters of the city except the fort and palace. Instead, however, of remaining on duty, Ellis, Carstairs, who commanded the troops, and the other European gentlemen, all went off to Bankipore to breakfast. The bulk of the army dispersed in search of plunder, and the few guards at the east gate were soon overpowered by the reinforcements which came in from Fatwā. The day, which

began so auspiciously, ended in complete disaster, and most of the sepoys deserted laden with plunder. The English defended themselves for a day and a half in the Factory, and then decided to evacuate the place.

Retreat down the Ganges was impossible, for the Nawāb's headquarters at Monghyr lay between them and their friends, and they consequently resolved to find shelter in the Vizier of Oudh's territory. The rains had set in with great violence, and almost the whole country was under water; and when the English, worn out by fatigue and want of nourishment, had struggled as far as Mānjhi in the Sāran district, they were surrounded by a force under the Faujdār of Sāran, assisted by Somru, who had crossed over from Buxar. Though hopelessly handicapped by the want of guns and ammunition, they offered a brief but ineffectual resistance. One battalion charged with fixed bayonets and drove back the enemy, but the weary troops refused to follow them, and eventually the whole body laid down their arms. One small party escaped to Hājīpur, where Carstairs died of a wound he received in the battle, and then were sent down to Monghyr, only to be brought back to Patna. There they were thrown into prison with their unfortunate companions, and their numbers were soon swelled by other prisoners from Monghyr, some being confined in the house of Hājī Ahmed and others in the Viceroy's old palace, the Chahalsatun.

In the meantime, the English in Bengal had not been idle, and had defeated the Nawāb's troops in three successive battles at Kātwa, Sūti and Udhuā Nullah. Mīr Kāsim left Monghyr, and came to Bārh, where he butchered the two Sets, the great bankers of Murshidābād; not content with their death, he had their bodies exposed under a guard of sepoys to beasts and birds of prey, that they might not be burned according to the rites of their religion. From Bārh he moved on to Patna, where he heard that the commandant of the fort at Monghyr had surrendered it to the English. Enraged at this bad news, he gave orders for the English prisoners to be massacred and entrusted this infamous work to the renegade Reinhardt, or as he is generally called Somru.

On the 5th October 1763, Somru came at 7 P.M. to Hājī Ahmed's house with two companies of sepoys, having first deprived the prisoners of their knives and forks on the pretence that he was himself going to give them dinner. He first sent for Ellis and Lushington (the latter possibly one of the few survivors of the Black Hole), who came without suspicion and were cut down as soon as they came out. Others were sent for and hacked

in advance. As he approached, several shots were fired at him and he fell mortally wounded. The moment was critical. The sight of blood had aroused the evil spirits of the populace and their numbers were increasing, when at this moment the Sikhs arrived, rushed with a ready will on the crowd of fanatics, and quickly dispersed them. Next morning the city was thoroughly searched, and in the house of a book-seller named Pīr Alī were found letters indicating the existence of a widespread conspiracy. The ringleaders were seized and brought to trial, and 14 were hanged the same afternoon; among others Wâris Alī, a native police officer, on whom treasonable correspondence had been found, who went to the gallows crying: "To the rescue, all friends of the king of Delhi."

In the meantime, Tayler had been urging General Lloyd to disarm the sepoys at Dinapore, and at last the General reluctantly decided upon a half measure. Two companies of an English regiment, the 37th foot, had arrived; and with their support, he decided to take away the percussion caps of the sepoys. On the morning of the 25th he paraded the European troops and artillery, and sent 2 bullock carts to the magazine to bring the percussion caps to the English quarters. As they passed the sepoy lines on their return journey, the sepoys broke their ranks and rushed forward, one shouting "Kill the Sahibs. Don't let the caps be taken." They were with difficulty pacified by their officers and forced to abstain from any further demonstration; the men returned sullenly to their posts, and the carts went on. All was now supposed to be over, the Europeans were dismissed to their lines, and the General, congratulating himself on the success of his manœuvre, went to lunch on board one of the steamers, which had that morning arrived.

It had been previously arranged that in the event of any disturbance two musket shots in quick succession should be fired by the European guard at the hospital. At half past one, the sound of these was heard; instantly the 10th foot, the two companies of the 37th foot, which had arrived the day before, and the artillery turned out. It appeared that, before going on board the steamer, the General had issued an order that the caps actually in the possession of the sepoys should be given up. But these latter, when called upon to obey, had fired upon their officers. When the Europeans came within sight of their lines, all was uproar and confusion, but a few shots from the Enfield rifles of the 30th, who were in advance, and a sharp fire opened upon the sepoys from the roof of the hospital, soon cleared the scene. The sepoys made off with precipitation, leaving behind them the greater part

of their property. The Europeans followed them up to the limits of the cantonments, burning their lines as they advanced, and then halted, as there was no one to give orders, no general, and no one ready to take the responsibility. A few of the sepoys endeavoured to cross the Ganges in boats, but the steamer at the *ghāt* opened fire upon them with considerable effect. The main body, therefore, took their way towards the Son river in the direction of Arrah, where they joined the rebel Kuar Singh.

An ill-fated attempt was now made to atone for the error of letting these men join the rebels with all their arms and accoutrements and to relieve the beleaguered garrison at Arrah. A steamer which was sent up the river on the 27th July, stuck on a sand-bank. Another steamer was started on the 29th; but the expedition was grossly mismanaged. The troops were landed at 7 P.M., and fell into an ambuscade about midnight. When the morning dawned, a disastrous retreat had to be commenced. Out of the 400 men who had left Dinapore fully half were left behind; and of the survivors only about 50 returned unwounded.

On the 4th August Mr. Tayler was removed from the Commissionership, Mr. Samuells being appointed in his place, and 200 British soldiers and 2 guns were sent to protect the city. This force was strong enough to overawe the disaffected, but from the moment that the rebels got the upper hand in Gorakhpur, the country round Patna had no peace. Bands of mutineers roamed at will over the country, destroyed public buildings, and levied tribute. These raids, however, did not produce any general rising, and were merely local disturbances. "The people of Patna," remarked the Lieutenant-Governor, "had before them the spectacle of the neighbouring district of Shāhābad for weeks in the occupation of the rebels, the Gayā district overrun by marauding parties, and Government thānas and private property destroyed within a few miles of Patna itself; yet with a merely nominal garrison the city was as quiet as in a time of profound peace." *

Few districts possess such a wealth of remains of archæological interest; for each of the three old capitals, Rājgīr, Bihār and Patna, contains monuments of past greatness, and there are numerous ancient remains elsewhere. The district was the birthplace of Jainism and of Buddhism, but with the exception of the Sonbhandār cave at Rājgīr dating back to the third century B. C., there are no Jain relics with any claims to antiquity. ARCHÆOLOGY.

* Minute on the Mutinies in Lower Bengal by Sir Frederick Halliday.

The above account has been compiled mainly from *The Mutiny of the Bengal Army* (1857-58) and Holmes' *History of the Indian Mutiny* (1891).

Buddhist relics, though frequently reduced to mere heaps of bricks are far more plentiful, owing to the fact that the Buddhist religion continued to flourish until finally swept away by the Muhammadans at the end of the 12th century. The oldest remains of ascertained date are at Rājgīr, Patna and Giriak. At the former place are the walls and ramparts of the capital of the Saisunāga kings and cave dwellings dating back to the time of Buddha; and at Patna are numerous remains of the ancient Pātaliputra, including portions of the wooden walls and towers of the city described by Megasthenes and of Asoka's splendid palace. Pātaliputra itself lies buried deep beneath the surface, partly to the south of the East Indian Railway line and partly under the modern towns of Patna and Bankipore, but very interesting remains have been brought to light by Colonel Waddell. On the hills near Giriak there is a great Buddhist stūpa singularly well preserved, besides a cave used by Buddha and the ruins of an ancient monastery. A brick mound at Bhagwānganj has been identified with the famous Drona stūpa erected over the ashes of Buddha; and other Buddhistic remains are found at Ghosrāwān, Tetrāwān and Telārha; at Bihār are the remains of the old Buddhist monastery or *Vihāra*, from which the town derives its name, besides some sandstone pillars of the time of the Gupta empire; and numerous mounds at Bargāon bury the ancient buildings of the Buddhist university of Nālanda. The monastery of Vikramasila, another seat of Buddhist learning in the days of the Pāla kings (800—1200 A.D.), has disappeared, but the stones of its buildings have been used to erect more modern structures at Silāo. To the same period may be ascribed the numerous images still to be seen in many villages grouped under a banyan or sacred *pīpal* tree. They are both Buddhistic and Brahmanical, and afford a good illustration of the connection between the two sects, which seems to have culminated in an intermixture of both, as Buddhism became more and more Hinduized.

The most interesting monuments of a later age are found at Patna, Bihār, Hilsā and Maner. Modern Patna is exclusively Muhammadan, but contains buildings dating back to the time of Sher Shāh, its founder. The period of Muhammadan domination is marked both here and in Bihār town by numerous mosques and tombs, among the latter being some fine specimens of sepulchral architecture. At Hilsā there is an ancient tomb of a Muhammadan saint; and at Maner the shrine of Shāh Daulat with its exquisite sandstone carvings is one of the finest examples of the architecture of the Mughal period.

A detailed account of the remains of archæological interest at each of the places mentioned above will be found in Chapter XVI.

CHAPTER III.

THE PEOPLE.

Growth of the population. **Early estimates.**

Prior to 1872 there was no regular census of the people, but several rough estimates of the number of the inhabitants had been made. Thus, Dr. Buchanan Hamilton, who in 1812 made a survey of the district of Bihār, on a rough calculation, estimated the population of the nine police circles which nearly correspond with the present district at 1,308,270 souls. In 1837 the population, for the area of 1,836 square miles which then comprised the district, was returned at 845,790 ; in 1857 it was stated in round numbers as 1,200,000 ; this figure was subsequently reduced, and the official statistics published before the first census showed the population as 900,000 for an area of 2,101 square miles.

Census of 1872, 1881 and 1891.

The result of the census of 1872 was to disclose a total population of 1,559,517 persons in the present district area, but there is little doubt that this first census was wanting in accuracy and completeness. In 1881 it was found that the number of inhabitants had risen to 1,756,196 or by 12·6 per cent., but this apparent increase was probably due in some measure to defective enumeration in 1872. The census of 1891 showed that the population was practically stationary, being returned at 1,773,410 or only 0·9 per cent. more than that recorded in 1881.

Census of 1901.

According to the census of 1901, the total population was 1,624,985, the net result being a decrease of 148,425 or 8·4 per cent. as compared with 1891. This decrease was largely due to the fact that plague was raging at the time when the census was taken. The inhabitants were in a wild state of alarm ; most of the people whose homes were in other districts had fled ; and wherever the disease broke out, those who did not go away altogether removed *en masse* to temporary sheds in their fields. Even if the census staff had escaped the general panic and the ravages of the disease, the work of enumerating a population that was constantly on the move would have been a very difficult task. But they did not escape. Many of them were stricken, and many fled, often at the last moment when it was next to impossible to replace them and to prepare afresh the preliminary record, which as often as not had disappeared. Everything possible was done to overcome these difficulties, and in the places where the

epidemic was worst, the census was taken in the day time instead of at night. But it cannot be contended that the enumeration was as accurate as it would otherwise have been, and it is inevitable that some of the people who were absent from their own houses must have been left out of account.

After allowing for the loss due to the absence of a great part of the foreign-born population, there is still a net decrease of 95,373 to be accounted for. For this, it would seem, the plague is mainly to blame. The total reported mortality from plague was less than 35,000, but it is probable that at least half the plague deaths escaped notice; even so, it must apparently be admitted that some 25,000 persons were omitted from the census returns. The effect of the epidemic is very clearly shown in the returns for different parts of the district. The loss of population was greatest, with two exceptions, in the thānas on the banks of the Ganges or Son, where the plague epidemic was most virulent, the greatest falling off being in Mālsālāmi, Fatwā and Mokāmeh. The only inland thānas where there was a marked decline are Masaurhī and Chāndī, while the south of the district, which suffered least from plague, almost held its ground; excluding the Chāndī thāna, the Bihār subdivision actually showed a slight increase. These variations follow very closely the course of the epidemic.

Even, however, if we allow for the disturbing influence of the plague, for the number of deaths and desertions due to it, and for the thousands who were omitted from the returns, the fact remains that the population of the present district area is not progressive. Twenty-five years ago the agricultural population, it is said, had apparently already reached the limit which the land could support, and even in 1891 the increase recorded was purely nominal. There seems little doubt that the tendency is to a diminished rate of reproduction, and the proportion of children is slowly, but steadily, falling.

The salient statistics of the census of 1901 are reproduced below:—

SUBDIVISION.	Area in square miles.	NUMBER OF—		Population.	Population per square mile.	Percentage of variation in population between 1891 and 1901.
		Towns.	Village.			
Bankipore ...	334	2	975	341,054	1,021	— 13·7
Dinapore ...	424	2	791	315,697	745	— 11·4
Bārh ...	526	2	1,075	365,327	695	— 10·5
Bihār ...	791	1	2,111	602,907	762	— 0·9
DISTRICT TOTAL	*2,075*	7	*4,952*	*1,624,985*	*783*	— *8·4*

GENERAL CHARACTERISTICS.

Density of population.

Patna has a larger cultivable area than the other districts of South Bihār, and contains altogether 783 persons to the square mile, but if its two large towns are excluded, it supports less than 700 persons to the square mile. The density of population is greatest in the thickly peopled urban and semi-urban country on the banks of the Ganges, and further inland the population becomes more scanty. There is, consequently, considerable variation in the density of the population in different parts of the district. In Dinapore thāna there is the enormous number of 2,599 persons to the square mile, and Phulwāri support 956 persons to the square mile. In no thāna does the density fall below 550 per square mile, and it is least in the southern thānas of Silāo (587), Bikram (582) and Masaurhī (566), all purely agricultural thānas.

Migration.

The statistics of migration at the census of 1901 were seriously affected by the plague, as many whose permanent homes were in other districts fled to escape its ravages; and the result was that only 82,440 immigrants were recorded as against 135,492 in 1891, the decrease being 53,052 or 36 per cent. On the other hand, the number of emigrants, *i.e.*, of natives of Patna, who were residing in other districts at the time of the census, was almost the same as in 1891, aggregating 142,316. The volume of emigration is particularly large, the number of emigrants being nearly equal to one-twentieth of the whole population. They are especially numerous in Calcutta, where more than 30,000 natives of the district were enumerated in 1901. The majority, however, are only temporary absentees, two-thirds being males who leave their wives and families at home and return at intervals with their accumulated savings. There is a considerable ebb and flow of population across the boundary line which divides Patna from the adjoining districts, but the number of immigrants from distant places is small.

Proportion of sexes.

As in other Bihār districts, there is an excess of females over males, there being 1,020 females to every 1,000 males. This disproportion is very marked in the case of some of the low castes, possibly owing to the fact that a large number of the males are temporary absentees in Calcutta and elsewhere. On the other hand, it is noticeable that the opposite is the case with some of the high castes, and the marginal table will show the contrast between certain of the lower and higher castes in this respect.

	Males.	Females.
Bābhan ...	58,990	54,665
Brāhman ...	20,100	18,749
Rājput ...	33,707	30,369
Chamār ...	27,184	28,838
Kahār ...	39,508	45,274
Teli ...	25,453	26,269

Towns and villages.

The proportion of the population living in urban areas is unusually large owing to the fact that the district includes the great

city of Patna. At the census of 1901 altogether 251,113 persons or 15 per cent. of the total number of inhabitants were found residing in urban areas, viz., in Patna, Bārh, Bihār, Dinapore, Khagaul, Mokāmeh and Phulwāri; and of these 7 towns Patna alone accounted for 134,785 or more than half the total number. The latter figure disclosed a decrease of 18 per cent. since 1891, but owing to the large number of persons who had died or had left Patna during the plague epidemic, this census failed to give a true indication of the normal population of the city. Accordingly, a fresh enumeration was effected at the end of July 1901, when the plague panic had passed away and the people had settled down; and at this enumeration the population was recorded as 153,739 or 7 per cent. less than in 1891. This decrease is largely due, among other causes, to the declining prosperity of the city caused by the gradual decay of its river-borne trade. Of the other towns, Bārh appears to be stationary, in Bihār there was a slight decline, and in Dinapore the population was nearly 32 per cent. less than in 1891, a decrease due to the plague epidemic.

It will be noticed that with the exception of Bihār, all these 7 towns are situated on or near the Ganges, which has been the great line of traffic from the earliest times. The towns on its banks have consequently always had a good trade and attracted settlers; and even though the railway has supplanted the river as the chief artery of commerce, they have not suffered so much as would otherwise be the case, as they are all situated on the line of rail. Bihār, which is the only town in the interior of the district, has for a long time been decadent, its former trade in silk and cotton cloths and muslins having been killed by European competition; but now that it is connected by a light railway with the East Indian Railway system, there seem prospects of its ancient prosperity reviving.

The number of persons residing in rural areas is 1,373,872 or 85 per cent. of the total population. There are altogether 4,952 villages, and there is thus approximately 1 village to every two-fifths of a square mile. The average number of inhabitants per village, which is only 277, is less than in any other district in Bihār except in Gayā. The majority of the rural population congregate in small villages; 36 per cent. reside in villages of 500 to 2,000 inhabitants, and 61 per cent. in villages with less than 500 inhabitants; only 3 per cent. of the rural population live in villages of over 2,000 inhabitants. In the 30 years ending in 1901 the density of the population in the villages rose from 659 to 694 per square mile, while it fell by over 300 per square mile in the typical towns of Patna and Bihār, and it would thus

appear that there is a tendency for the village population to increase while that of the towns declines.

Village officials.

The chief village officials belong to the establishment maintained by the landlords for collecting their dues from the villagers; and in most villages may be seen the *kachahri*, where the rents are collected and local business transacted. The head of this establishment is the landlord's agent or *gumāshta*, whose duty is to collect the rents and generally look after the interests of the *mālik*. His position naturally makes him one of the most important functionaries in the village community; and though he receives only a nominal pay, with perhaps a small percentage on the landlord's receipts, his perquisites enable him to live in considerable comfort. Next in rank comes the *patwāri* or village accountant, who with the *gumāshta* enjoys remarkable facilities for filling his pockets at the expense both of the landlord, whom he can cheat with cooked accounts, and of the cultivator, who must pay for a fair assessment of his crops. The *gumāshta* has one or two paid assistants called *barāhils*, who act as his lieutenants and help in collecting the rents. In each village there is also the *gorait*, a messenger who acts under the orders of the *gumāshta;* he is generally paid no salary like the *barāhil*, but receives instead a small portion of land, which he is allowed to cultivate rent-free. Where the rent of land is settled by estimating the outturn of the crop, the landowner's establishment contains also an *āmīn*, or chief surveyor, a clerk (*navisinda*), an arbitrator (*sālis*), and a chainman (*jarībkash*), who measures the fields with a rod.

The other officials, who are independent of the *mālik*, are the *jeth-raiyat* or village headman; the Brāhman priest, who gets a percentage of the produce at every harvest; the *sonār* or goldsmith and the *teli* or oilman, who are generally employed as *dandidārs* or weighmen; the *hajjām* or barber, the carpenter, the blacksmith, the washerman, the tanner, and the tanner's wife, who holds the office of village midwife. These officials are all paid annually at rates which vary with the state of the season, and the wealth of the cultivator. Besides these, there is the village *chaukīdār* or watchman in the service of Government.

Dress.

The dress of the people does not differ in any important respect from the costumes worn in the adjoining districts of Gayā and Shāhābād. The better class of Hindus ordinarily wear a piece of cloth (*dhoti*) fastened round the loins and falling to the knee; and over this a long robe (*chapkan*) fastened on the right shoulder. On the head is placed a light skull-cap (*topī*), and the feet are encased in loose country-made shoes, with the toes curled upwards; sometimes, also, a white scarf (*chadar*) is thrown over the shoulders,

The material of the dress differs with the weather. In the hot weather, the robe and cap will be of muslin or some light cloth; but in the cold season, English cloth is used for the robe, and the cap is made of velvet or some other warm material. A Muhammadan wears, instead of a *dhotī*, long drawers (*pāijāmā*) extending to the ankle, which are often loose, but sometimes very tight, and his robe is buttoned on the left shoulder; but in other respects, his dress resembles that of the Hindu.

On state occasions, Hindus and Muhammadans dress alike. The head-dress now consists of a flat turban (*pagrī*), or of one twisted round the head (*murethā*). Loose drawers take the place of the *dhotī*; and outside, a little above the waist, is twisted a long piece of cloth (*kamarband*). Over the *chapkan* will be worn a looser robe (*kabā*), which is fastened so as to allow the *chapkan* to appear above the chest; and on the feet, shoes of English shape often take the place of the country slipper. The *kamarband* is frequently dispensed with; and in that case a loose open robe (*chogā*), reaching nearly to the feet, succeeds the *kabā*, or sometimes a shorter but tighter coat, called an *ebā*. A Hindu shopkeeper will wear a short jacket (*mirzāī*) instead of *chapkan*, but in other respects his dress, though of cheaper materials, will resemble the one just described.

A cultivator wears only a *dhotī* and a sort of plaid (*gamchhā*), which is thrown sometimes round the body, sometimes over the shoulders, and often on the head with one end hanging down the back. A corner of this cloth is often knotted, and used as a sort of purse for keeping spare cash, receipts, etc. The better class of cultivators wear the cap and shoes, but the majority do without them. Inside the house, the poorer classes never wear shoes, but shop-keepers often use wooden sandals. The richer classes sometimes put on a loose coat (*kurtā*) instead of the *chapkan*, when they are at home. As a protection against the cold, the richer classes wear shawls both when at home and abroad; but the middle classes who cannot afford shawls, envelope themselves in a sort of padded cloak (*dulāi*).

Among Hindu women the most important article of dress is the combined wrapper and veil known as the *sārī*. This is a long piece of cotton or silk which is wrapped round the middle, and contrived so as to fall in graceful folds below the ankle of one leg, while it shows a part of the other. The upper end crosses the breast, and is thrown forward again over the shoulder or over the head like a veil. The bodice (*kurtā*), which fits tight to the shape, and covers but does not conceal the bust, is as indispensable a part of the dress as the outer garment. In some cases, where a shorter

sārī is worn, an under garment (*tahband*) is used to cover the lower part of the figure; or sometimes, a skirt or petticoat (*lahangā*) is worn instead. Musalmān women wear drawers (*pāijāmā*), which may be either loose or tight, the bodice (*kurtā*) and a sheet (*chadar*), which is put on in the same way as the Hindu *sārī*.

The houses are divided, in almost all cases, into two principal divisions; one for males, and the other for females. A rich native has generally two courtyards (*āngan*), each surrounded by verandahs, from which doors lead into the various rooms. The front door leads into the outer courtyard, on the left of which is a hall for the reception of guests, and on the right are two or three rooms, which are generally used as bedrooms for the males. Beyond this courtyard is another, surrounded by the female apartments. On one side are bedrooms; and on the other the kitchen, store-house, and a latrine for females. There is also a sitting-room for the ladies of the household. The houses of the middle classes are smaller; but are constructed on much the same plan. The female division will only contain three or four rooms, besides the kitchen and store-room; one for the owner and his wife; another for the eldest son, if married; and the rest for unmarried girls and maid servants. Houses.

Little or no attention is paid to ventilation, even in the better class of houses. All the rooms are jealously closed; and the windows, if there are any, are raised much above the height of a man, and are so small that scarcely any light can penetrate into the room. Among the poorer classes there will be only one room for all the females, and an outer verandah or shed for the reception of visitors. The kitchen is always attached to the female room; and when the family is very poor, the same room has to serve for both cooking and sleeping in. Where houses are built with two or more stories, the ground floor is used for kitchen, store-rooms, etc.; while the other stories are divided into bedrooms and sitting-rooms.

As regards furniture, a cultivator has none but the barest necessaries—a few earthen cooking utensils, and receptacles for water, some pots and jars for keeping his oil, salt, grain, etc.; a small oven (*tawā*) for baking bread; a few brass utensils for eating and washing purposes; a light stone mill (*chakri*) for splitting grain, and a heavy one (*jāntā*) for grinding flour; two stones, one flat (*sil*) and the other like a roller (*lorhā*), for grinding spices; a wooden mortar (*okhālī*) and pestle (*mūsal*); one or two small bamboo receptacles (*petārā*); mats made of palm leaves (*chatāi*); a rough bed (*khatiā* or *chārpāi*) constructed of coarse string with a bamboo or wooden framework; and one or two cocoanut shell

pipes (*nārikel*) for smoking. He has no chests or other receptacles for keeping ornaments or cash, which are commonly kept concealed under ground in the floor of his house, or in a jar or other utensil containing grain or the like. Grain is, however, generally stored in a circular receptacle (*kothi*), with mud sides and a mud cover. There is usually a recess made in one of the walls, which is kept sacred for the household god; but the god himself is often unrepresented, except by a mark of red paint.

Food. Rice, which is the staple food of the people in Bengal, is not the staple food of the poor in the Patna district, but rather that of the fairly well-to-do. The mass of the people live on bannocks made of flour prepared from wheat or one of the many kinds of coarse grains and pulses. These cakes are accompanied by vegetable, salt and a few simple condiments; and the meal is varied by a porridge of the same. Maize is eaten whenever it can be procured, and also *arhar* (*Cajanus indicus*) either in the form of flour or as a thick pottage. *Maruā* (*Eleusine Coracana*) is consumed largely in the Bihār subdivision, and besides this many kinds of millets and pulses form part of the cultivator's dietary. Among the poorer classes the morning meal usually consists of parched or boiled grains of various sorts, and the evening meal of boiled rice (*bhāt*) with *dāl* or pulse and occasionally vegetable curries.

Language. The vernacular current over the whole district is the dialect of Bihāri Hindī known as Magahī or Magadhī. Magahī is properly speaking the language of the country of Magadha, which roughly corresponded to what is at the present day the district of Patna and the northern half of Gayā, but the language is not confined to this area. It is also spoken all over the rest of Gayā and over the district of Hazāribāgh; on the west it extends to a portion of Palāmau, and on the east to portions of the districts of Monghyr and Bhāgalpur. Over the whole of this area it is one and the same dialect, with hardly any local variations. The dialect of this district is practically the same as that of Gayā but not so pure, being infected on the one hand by the Maithilī spoken north of the Ganges, and on the other hand by the strong Muhammadan element of the city, from which it has borrowed several Urdū idioms.

Magahī. Magahī is condemned by speakers of other Indian languages as being as rude and uncouth as the people who use it. Like Maithilī, it has a complex system of verbal conjugation, and the principal difference between the two dialects is that Maithilī has been under the influence of learned Brāhmans for centuries,

while Magahī is the language of a people who have been dubbed boors since Vedic times. To a native of India, one of its most objectionable features is its habit of winding up every question, even when addressed to a person held in respect, with the word '*re*.' In other parts of India this word is only used in addressing an inferior, or when speaking contemptuously. Hence a man of Magah has the reputation of rudeness, and his liability to get an undeserved beating on that score has been commemorated in a popular song. Magahī has no indigenous literature, but there are many popular songs current throughout the area in which the language is spoken, and strolling bards recite various long epic poems, such as the song of Lorik, the cow-herd hero, and the song of Gopīchandra, which are known more or less over the whole of Northern India. The character in general use in writing is the Kaithī, but the Devanāgari is also used by the educated classes. The number of people speaking Magahī in this district is returned at 1,551,000 or 95 per cent. of the population.*

Other languages. Urdū is spoken, and the Persian character used, in a more or less correct form, by the Muhammadan population of the towns, but in the interior both Musalmāns and Kāyasths use the Awadhī dialect of Eastern Hindī, *i.e.*, literally the language of Oudh. This dialect is also used as a sort of language of politeness, especially when Europeans are addressed, by the rustics, who have picked it up from their Musalmān friends and imagine it to be Hindustāni of polite society. The Devanāgari and the Kaithī characters are both used in writing Awadhī; and the Persian character is also occasionally used by the educated classes.

Bengali is spoken by the Bengalis settled in Patna and Bankipore; they are chiefly clerks, officials and shopkeepers. Mārwāri is the language of a considerable number of Mārwāri cloth merchants, who carry on a good trade in Patna city, especially in the commercial quarter of Chauk Kalān. Altogether 7,981 persons were returned at the last census as able to read and write English; over 5,000 of these were residents of Patna, Bankipore and Dinapore.

Character of the people. Dr. Grierson points out that the three great dialects of Bihāri Hindī fall naturally into two groups, viz., Maithilī and Magahī on the one hand and Bhojpurī on the other, and that the speakers are also separated by ethnic differences. Magahī and Maithilī are the dialects of nationalities which have carried conservatism to the excess of uncouthness, while Bhojpurī is the practical language of

* The sketch of Magahī is condensed from the account given in Dr. Grierson's Linguistic Survey of India, Vol. V.

an energetic race. "Magadha," he says, "though *it is intimately* connected with the early history of Buddhism, was *far too* long a cockpit for contending Musalmān armies, and too long subject to the headquarters of a Musalmān province to remember its former glories of the Hindu age. A great part of it is wild, barren and sparsely cultivated, and over much of the remainder cultivation is only carried on with difficulty by the aid of great irrigation works widely spread over the country, and dating from prehistoric times. Its peasantry, oppressed for centuries, and even now, under British rule, poorer than that of any other neighbouring part of India, is uneducated and unenterprising. There is an expressive word current in Eastern Hindustān which illustrates the national character. It is '*bhades*' and it has two meanings. One is 'uncouth, boorish,' and the other is 'an inhabitant of Magadha.' Which meaning is the original, and which the derivative I do not know; but a whole history is contained in these two syllables."

RELIGIONS. Altogether 1,435,637 persons or 88·3 per cent. of the total population are Hindus, and 186,411 or 11·5 per cent. are Muhammadans. The latter are therefore a comparatively small minority, but the proportion is greater than in any other district in South Bihār, and most of the leading families in the district, and especially in Patna city, are Muhammadan. Christians number 2,562, of whom 139 are natives; and there are also a few Jains and Sikhs. A fuller description of the religions of the district will be given in the next Chapter.

PRINCIPAL CASTES. Among the Muhammadan Sheikhs (67,000) and Jolāhās (39,000) are most strongly represented; and the most numerous Hindu castes are Ahīrs or Goālās (220,000), Kurmīs (181,000), Bābhans (114,000), Dosādhs (96,000), Kahārs (85,000), Koiris (80,000), Rājputs (64,000), Chamārs (56,000) and Telis (52,000). There are also 8 castes with a strength of over 25,000, viz., Barhis, Brāhmans, Dhānuks, Hajjāms, Kāndus, Musahars, Pāsīs and Kayasths.

Goālās. The Goālās (220,000), or Ahīrs, as they are also called, are the most numerous caste in the district. They are a thrifty race, selling their grain and husks, living themselves on coarse food, and cutting grass for their cattle, while their women go about selling milk, butter and *ghī*. They are generally cultivators and cattle-breeders; but many of the poorer are labourers, and a few rich zamīndārs are also members of the caste. They are notoriously the most quarrelsome caste in the district, constantly concerned in riots, and very fond of the *lāthi*; cattle trespass forms a frequent subject of dispute among them. They have the

reputation of being audacious cattle stealers, and many at the bottom of the social scale are professional thieves.

On the 16th Kārtik, the day after the Dewāli, they observe a curious festival called Gaidārh or Sohrai. On the Dewāli night rice is boiled in all the milk left in the house, and the mixture, called *khīr*, is then offered to Basāwan. All the cattle are left without food, and next morning their horns are painted red, and red spots are daubed on their bodies. They are then turned into a field in which is a pig with its feet tied together, and are driven over the wretched animal until it has been trampled or gored to death.

The Kurmīs (181,000) are next to Goālās the largest caste. Kurmis. They are almost entirely employed in cultivation, but many of the poorer are labourers. Some take service as *khidmatgārs*, a few are zamīndārs and *thīkādārs*, and in the towns many are money-lenders. As cultivators, they confine themselves to the staple crops as a rule, and do not breed cattle. They are fond of petty litigation and are always engaging in disputes about the possession of crops and land.

Their religious observances are a curious mixture. The orthodox Hanumān and Kālī are favourite deities, but they also worship the Muhammadan Pānch Pīr, the officiating priest being a Dafāli, and they propitiate a number of evil spirits and godlings, such as Goraiyā. One of these, Rām Thākur, is appeased by the sacrifice of a goat, which is cooked and eaten by the family; any flesh left over is carefully buried, for if a particle is not buried and rots, Rām Thākur is enraged and then woe betide his careless worshippers. In cases of illness exorcism is regularly practised, *ojhās* or wizard being called in to expel the spirits possessing a man, which are supposed to be cast out by the superior strength of the *ojhā's* familiar spirit; when cast out they are imprisoned in a small bamboo tube or earthen pot, which is burnt or buried. The Churail, or disembodied spirit of a woman who has died in child-birth, is particularly feared. To pacify her, needles are driven into the ground; and when a woman dies in child-birth, her feet are pierced with needles, and sand and *urid* seed thrown on her body to prevent her haunting her family. One spirit, called Bandī Māi, furnishes an exception to the general rule, in that she is regarded as benevolent; and curiously enough, the Kurmīs also worship Kartā, a spirit with no image or visible representation and bearing a name which seems to show that he is intended to represent the creator of the universe.

The Bābhans (114,000) constitute the greater portion of the Bābhans. zamīndārs, agricultural *thīkādārs*, and well-to-do cultivators of

this district. As a class, they are very quarrelsome and litigious, and are generally credited with being deceitful and untrustworthy. The general estimation in which their character is held is expressed by 3 local proverbs :—"The straightest Bābhan is as crooked as a sickle:" "Even if a Bābhan swear in the middle of the Ganges by a sacred idol, his son's head and the Sāstras, he cannot be trusted;" "Bābhans, dogs and elephants are always fighting among themselves." They claim to be descended from Brāhmans; like Brāhmans will not hold the plough, but employ labourers for the purpose; and some have Brahmanical names, such as Pānde, Misr and Tewāri. Local tradition has it that they are descended from a number of persons collected by the Dīwān of Jarāsandha, king of Magadha, at a feast given by his master. Jarāsandha had ordered him to secure the attendance of 100,000 Brāhmans, but he could not find so many and was driven to bring in a number of men of other castes whom he invested with the sacred thread and palmed off as genuine Brāhmans.

This legend was probably invented to explain the claim of the Bābhans to be Brāhmans. They now constitute a separate caste, and their degradation probably dates back to the time when Buddhism was overthrown. It has been pointed out that Bābhan is merely the Pālī form of Brāhman, and that the word is often found in Asoka's edicts. It has therefore been conjectured that those now known as Bābhans remained Buddhists after the Brāhmans around them had reverted to Hinduism, and so the Pālī name continued to be applied them; while the synonym Bhuinhār or Bhumihāraka is explained as referring to their having seized the lands attached to the old Buddhist monasteries. This theory is borne out by the Brahmanical titles which are used along with the Rājput titles of Singh, Rai and Thākur, and by the fact that in this Province they are practically confined to the area covered the ancient kingdom of Magadha, which long remained the centre of Buddhism.

The chief deities worshipped by them are Hanumān, Sītalā, Sokhā, Sambhunāth, Bandī and the Grām Devatā. Goraiyā is the form generally taken by the latter, the place of worship being a clay mound below some tree outside the village. Here offerings are made periodically on certain days in Asin, Phāgun and Chait, and also on special occasions, such as at marriages or on the birth of a child; the Bābhans' offerings, such as goats, sweetmeats, milk and *ghī*, are taken by Dosādhs. Evil spirits are propitiated, especially Churail and Brahm Pisāch, the latter being supposed to set fire to houses.

The Dosādhs (96,000) are a low caste, who work as cultivators and practically monopolize the duties of road and village watchmen, *goraits* and *chaukīdārs*. Those who cannot find such employment and have no land, work as general labourers, ploughmen, etc.; some of the cooks employed by Europeans are Dosādhs. They have the reputation of being inveterate thieves; but if one of them is paid a sufficient amount to act as *chaukīdār*, his confrères usually abstain from plundering the houses under his charge. They are, as a rule, of a low type, and appear to have traces of an aboriginal descent. The main features of their worship are the sacrifice of pigs and libations of liquor, and their ceremonies generally terminate in a drunken orgy and a feast on swine's flesh. Dosādhs.

The gods mostly affected by them are Rāhu, Salais, Sokhā and Goraiyā. The worship of Rāhu takes place twice every year on Pus Sankrānti day and on Chait Satnaraini day, and is held with great ceremony on the occasion of a marriage. Two bamboo posts are erected with two swords placed edge upwards across them, thus forming a small ladder. The Dosādh, who officiates, and is called the Bhagat, stands on the rungs formed by the swords, chanting some incantations and holding 2 canes bent in the form of a bow, while some balls of flour are boiled in milk close by; these, when ready, are offered to Rāhu. The next ceremony consists of 3 persons walking over the red-hot embers of a fire burnt in a shallow pit, viz., a Brāhman, the Bhagat, and the man on whose behalf the ceremony takes place; when they have walked over the burning charcoal, sterile women snatch away small pieces of it, in the belief that this will bring them children.

The Kahārs (85,000) are cultivators and are also largely employed as *pālki*-bearers and general labourers. A large number of them are personal servants, a capacity in which they are extremely useful. Like other low castes, they worship Bandī, Sokhā, Rām Thākur, Pānch Pīr and Mānusa Deva. The deity last named, which is the deified spirit of a dead man, is propitiated with offerings of goats when a marriage takes place. Kahārs.

One custom peculiar to this caste is the worship of wolves. This worship is based on a tradition that a wolf once carried off a Kahār boy, was pursued by his relatives, and induced to give him up. Since then, it is said, wolves have been worshipped by the Kahārs On the occasion of a birth or marriage, the Kahārs hold a feast, and before anything is eaten, some of the food is set aside in a dish and placed in the court-yard. When the feast is over, it is thrown away, and this is regarded as an offering to the wolves. Another legend connects the Kahārs, like the Bābhans, with

Jarāsandha, and makes them the builders of the great embankment called Asurenbāndh near Giriak. This legend is given in Chapter XVI in the article on Giriak; and it will suffice here to say that, after the Kahārs had failed in their task, Jarāsandha ordered them to be brought, that he might give them their wages, for though, he said, they had been unsuccessful in winning his daughter and half his kingdom, they had nevertheless laboured hard and were deserving of some consideration. He gave each man 3½ seers of *anāj* (food-grain), and ever since that period 3½ seers of *anāj* have been the Kahār's legitimate wage for a day's work.

Koiris. The Koiris (80,000) are industrious, peaceful and contented cultivators, in great demand among zamīndārs, who are always glad to settle lands with them. In addition to the staple crops, the Koiris largely cultivate potatoes and country vegetables, and are the chief cultivators of poppy, being the only caste whose patience inclines them to this work. In cultivation, however, they are not so niggardly as the Goālā; they live on better grain and give the husks to their cattle; they also do not breed cattle or sell milk, butter, etc., nor do they steal. A few of them are merchants in the town—a vocation in which their industry usually renders them successful.

Rājputs. The Rājputs (64,000), who are the descendants of Rājput soldiers who settled at an early period in the district, are chiefly well-to-do cultivators and agricultural *thīkādārs*; some are zamīndārs and money-lenders. There is considerable class feeling among them: several villages are composed entirely of Rājputs, even down to the *chaukīdār*. Many of them consider themselves superior to the Bābhans, whose claims to Brahmanical origin are not always admitted. They have a reputation for greater bravery and honesty than the average Bihāri, and are largely employed in the police.

Chamārs. The Chamārs (56,000) work as tanners and labourers, and hold a very low position, as they are continually defiled by contact with dead bullocks, etc., to the hides of which they have a recognized right. They are not without reason frequently suspected of poisoning cattle in order to obtain the hides. They supply the villagers with leather thongs for their whips and fastenings for their ploughs, repairing the latter when necessary. They also act as village criers and as musicians at ceremonies; their wives are the village midwives. They get grain and crops from their clients at harvest, and sometimes have small *jāgīrs*. Such is their reputation for stealing that the word "*chamāri*" is equivalent to "*chori*," and is generally used by the villagers to mean theft. They are enabled to carry on

their dishonest practices with some impunity, for fear that their wives would refuse their services at child-birth.

The Telis (52,000) have a monopoly of making and selling oil, this being the traditional occupation of the caste. A large proportion, however, are grain merchants, and many combine money-lending with their trade. The Telis have a firm belief in evil spirits, and every Teli, whether he dies a natural or unnatural death, is believed to become a very powerful and malignant spirit called Musan; it requires, it is said, a very expert *ojhā* and the strongest spells to cast out a Musan from a possessed person. Jugglers often use the skull of a Teli as a symbol of their art, and thereby invoke the aid of Musan. Telis.

The Telis were formerly a very powerful clan in Bihār, and Telārha, or as it was formerly called Tailādhaka, is said to have been a centre of their power. The great doorway at the Buddhist monastery of Nālanda (Bargāon) was set up by one Balāditya, "chief among the wise men of the Tailādhaka clan;" it was a Teli who set up the colossal image of Buddha there, which is known as the Teliā Bhandār, and another set up a great Buddhist statue at Tetrāwān. Nearly the whole trade of the district is in their hands, and a popular saying is "*Turk, Teli, tār, in tinon Bihār,*" *i.e.*, Bihār is made up of Muhammadans, Telis and toddy-palms.

The Brāhmans, with a strength of 38,849, appear to be a declining caste, the number of males falling from 24,911 in 1881 to 22,296 in 1891 and to 20,100 in 1901. This decrease is probably due largely to the spread of English education, which has lessened the hold of the priests on the people; the greater number have little or no means; many are beggars and are now often turned away from door to door. As a caste, they were till quite lately averse to the study of English and thus deprived themselves of the clerical employment for which many are intellectually fitted. The most numerous divisions of Brāhmans in this district are the Sākadwīpī and the Kānyakubja. Among the Sākadwīpī are a few landowners and cultivators, but as a class, they are the physicians and priests of the people. The Kānyakubja are mostly teachers of Sanskrit and Hindī; but many have become agriculturists and some are petty zamīndārs: the very poor among them become cooks, as any caste can eat food cooked by a Brāhman. They have two titles, Sarwariya and Saryupari, and in general do not act as priests, as they do not receive gifts. Brāhmans.

The Musahars, who number 36,685, are considered to be aborigines of the country and work as labourers, ploughmen, etc. Musahars.

They are very poor, live in wretched huts, and will eat almost any animal, even wild cats, frogs and squirrels.

Pāsīs. The Pāsīs (35,470) are almost entirely occupied in tapping *tāri* trees and selling the *tāri* liquor. Those who cannot find support in this work are labourers. Some have also a little cultivation. It is characteristic of this caste that they make offerings to the east wind in order that they may have a good toddy season.

Dhānuks. The Dhānuks (35,155) are diggers and excavators, workers on embankments, etc. Locally they are supposed to be descended from Kurmīs who sold themselves as slaves; but the name shows that they were originally bowmen, and they are probably an offshoot from one of the non-Aryan tribes. Colonel Waddell has pointed out that the caste occupying the small wards of Patna city adjoining the old wooden walls of ancient Pātaliputra consists almost exclusively of Dhānuks, and he has therefore suggested that they are "probably the descendants of the old soldiery who kept watch and ward over these ancient battlements in ancient times." *

Kāndus. The Kāndus (28,760) are the grain parchers of the district. They also sell parched grain, sweetmeats, etc., and some work as labourers. A feature of their religion is the worship of Ganināth, who has a temple at Nawāda (Khusrupur) in the Bārh subdivision and is worshipped elsewhere in the family *devatā-ghar*. Like other low castes, they attribute illness to demoniacal possession; and the usual method of exorcism is to kill a pigeon, and pour some country spirit and a drop of the exorcist's blood on it, while the latter expels the evil spirit by means of incantations.

Hajjāms. The Hajjāms (28,381) are by profession barbers, being attached to certain families and paid in grain, a not unusual payment being 10 seers per adult per annum; sometimes also they have small *jāgīrs*. They are also employed as messengers to take invitations to festivals and ceremonies, and to call *panchāyats*; for this they receive payment in money or grain. At harvest time they have a recognized claim to a small quantity of grain from each cultivator among their clients, and thus always have enough to live on in good seasons, though they have no capital to fall back on in times of want. Those who attend Europeans and rich natives are paid in cash, which they are usually able to lay by, and thus make a little money. As a rule, however, they are poor.

Barhis. The Barhis (26,137) are carpenters by profession, and as such form a recognized part of the village community. They make and

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* L. A. Waddell, *Report on the Excavations at Pātaliputra (Patna)*, Calcutta, 1903.

repair the ploughs and other agricultural implements for the villagers. They are paid partly in grain and kind, and are given about a maund of grain a year for each plough they make or mend.

The only other caste with more than 25,000 members consists of the Kāyasths (25,217), the writer caste of Bihār. They are largely employed in Government offices, and many as writer-constables and superior officers in the police. They despise trade and have a good deal of class pride. Their family ceremonies are conducted with great expense, though they are usually very poor. They have a special festival, the Dāwāt Pūjā, on which they worship their pen and ink, and observe a general holiday. Kāyasths.

There are several local institutions, but they are generally literary, theological, or social associations or clubs, with comparatively few members, and their influence and reputation are purely local. The most noticeable exception is the Bihār Landholders' Association, which has its headquarters at Patna, but represents the interests of the landlords of the whole of Bihār. There is also a branch of the Indian National Congress, which is supported chiefly by pleaders and a few zamīndārs, besides a branch of the Kāyasth Sabhā, which has been formed to further the interests of the Kāyasths. The Bihār Hitaishi Library is a reading club in Patna city, to which a number of the educated and wealthy native gentlemen belong; and another purely social institution is the Victoria Jubilee Club, which is supported by the native society of Bankipore and the west end of Patna. There is one Muhammadan Association, the Anjumān Islāmia, which deals mainly with social questions and keeps a watchful eye on the progress of events bearing on the interests of Muhammadans, and of the Sunni sect in particular. Among other associations may be mentioned the Bihār Young Men's Institute, the Theosophical Society and the Gorakshinī Sabhā. The association last named, which is maintained for the protection of cattle, is chiefly supported by Mārwāris and other members of the merchant class, who display more fervour than most of their co-religionists towards the objects of Hindu veneration. SOCIAL AND POLITICAL INSTITUTIONS.

The principal newspapers published in Patna are the Bihār Times and the Bihār Herald. The former is a bi-weekly paper, which is the organ of the Bihāri educated classes; the latter is a weekly paper, which is the organ of the Bengali colony. Both are published in English and deal with social and political affairs and current local news. There are also two weekly vernacular papers, viz., the Al Punch, a semi-comic paper published in Urdū, and the Sikchha, published in Hindī, which deals with matters of educational and general interest. News-papers.

CHAPTER IV.

RELIGIONS.

GENERAL ASPECTS. THE history of religion in Patna has a special interest, as this district was the early home both of Buddhism and of Jainism. A great part of Buddha's life was spent at Rājgīr, and there the first great Buddhist Council was held. Several centuries before the commencement of the Christian era, Buddhism had become the religion of the royal house, and in later days the district was a centre from which Buddhist learning radiated and Buddhist missionaries penetrated to distant parts of Asia. Patna also witnessed the rise and development of Jainism; at Pāwapurī its founder, Mahāvīra, died; and it was from this district that in the fourth century B. C. the Jain order began to spread over India. Buddhism, as an active form of faith, has passed away, but there still appear to be traces of its influence in a few popular superstitions; and though Jainism has an insignificant number of adherents, the sacred shrines of the land of its birth still attract pilgrims from all parts. Patna again contains the birth-place of the great Sikh leader, Guru Govind Singh, one of the most sacred of all spots in the eyes of his followers; the same city was the headquarters of one of the earliest Christian Missions in Hindustān; and in later times it was the centre of the Wahābi propaganda. Throughout all these religious movements the Hinduism of the great bulk of the people has persisted, finding expression, now as centuries ago, in many primitive superstitions and quaint observances.

TRACES OF BUDDHISM. Before proceeding to give some account of the religions now prevalent, a reference may be made to the few traces of Buddhism which still linger in this district, which witnessed the birth, growth and splendid development of the Buddhist faith. Buddhism as a religion is dead, but there are certain traditions and customs which seem to date back to the days of its prosperity. One such survival may be seen in the worship of a mound called Bhikna Kunwār or the mendicant prince at the north-eastern base of the mound in Patna city, called Bhikna Pahāri, *i.e.*, the hill of the mendicant monk. "The object," writes Colonel Waddell, "here worshipped under the title of the Bhikna Kunwār

is the image of a many-peaked hill with a pathway leading up from the base along a ledge and climbing a steep valley to a tortuous recess in which the cave was situated. It is, and always has been, without any enclosure and uncovered by any awning or roof. This is clearly the fac-simile in miniature of the historic hermitage hill built by Asoka for prince Mahendra, who afterwards became the Buddhist Apostle of Ceylon. In Asoka's time objective Buddhism had not yet reached beyond the stage of relic worship; and here we find in the Bhikna Kunwār the practice of that primitive stage of Buddhism still conserved. The prince's hermitage is worshipped under his name. This image is worshipped by the semi-aborigines of the country—the Dosādhs, Ahīrs and Goālās—with offerings of flowers, fruits, milk, sweetmeats and silken thread, in the same manner as the remote ancestors of the present generation of worshippers paid homage to the mendicant prince Mahendra in Asoka's day. As the Dosādhs are essentially worshippers of devils and malignant ghosts, they now add to the above offerings their habitual wine libation and an occasional pig sacrifice; but it is remarkable that these are applied to the outer side of the hillock, while all the truly Buddhist offerings of milk, rice, sweetmeats, flowers and fruits are deposited in the recess half-way up the hill, where the cave appears to have been situated, and the outer entrance to which faces eastwards. The higher caste Hindus in the neighbourhood pay the Dosādhs to make offerings on their behalf.

"The history of this image, so far as can be ascertained from the hereditary Dosādh priest in charge of it, is that it existed on the top of the mound of Bhikna Pahāri, to which it gave its name from time immemorial until about 1780 A. D., when the ancestor of the present Nawāb Sāheb began building his house upon the hill and close to the image. The tradition goes that the building fell down several times and could not be completed until the Muhammadan noble besought the priest, the great-grandfather of the present one, to remove the image, and accompanied the request with a present of money. It was then removed to the site where it now is.

"The image is about four and a half feet high and made of clay. As it exists quite in the open and unprotected by any roof, it is partially eroded and washed away during the rains. It is therefore repaired after each rainy season. Its present shape is that which has been handed down hereditarily in the priest's family as the orthodox shape; but why this particular shape was given it the priest is unable to say. The survival of this image with a well-preserved form during all these centuries is a most

curious fact in the history of idol-worship, especially when it is remembered that the image is made of perishable plastic material requiring constant renewal, and the worshippers, as well as their priests, are quite unaware that the object which they worship is a hill." *

Two other superstitions have also been observed which appear to date back to Buddhist times. Thus, the people of Patna still repeat the legend quoted in the seventh century by Hiuen Tsiang that a stone slab, found in Buland Bāgh and identified with that on which Buddha last stepped before crossing the Ganges to die at Kapilavastu, always comes back to its old place wherever it may be moved. Equally curious is the legend about the well or pit called Agam Kuān at Patna, which has been identified with the hell of Asoka mentioned by Hiuen Tsiang as having contained fiery cauldrons and ovens for torturing hapless prisoners. According to his account, Asoka was converted to Buddhism through seeing that a Buddhist monk, who had been cast into a furnace in this hell, remained unscathed and was found miraculously seated on a lotus flower. "The very same legend," says Colonel Waddell, "which the Chinese pilgrim records in regard to its torture-chamber, is still related by the Jain priests of the temple adjoining this Agam well. They tell how a monk named Sudarsan was thrown by the king of Pātaliputra into a fiery furnace in the neighbourhood; but he remained unscathed and was found seated serenely on a throne of lotuses, to the astonishment of the king, who ordered his release and afterwards patronised him and established him in the immediate neighbourhood.

"The current popular legend of this Agam well or pit associates the place both with heat and with hell. It is regarded with horror, and though actively venerated, its water is never drunk. It is specially worshipped during the hot weather beginning with the onset of the hot winds in March and lasting for four months. During these months, and specially on the 8th day of each month, troops of women and children come bringing offerings of money and flowers which they throw into the well, and they especially pray for protection against the disfiguring fever of small-pox. The largest gathering is on the Agri *Melā* on the 8th day of the month of Asārh (May-June), at which over 100,000 people attend and goats are sacrificed. The modern legend also associates it with the Indian hell, alleging that the well leads down to hell in the centre of the earth, and that a heavy piece of wood which was lost in the ocean was found by a sage down this well,

* L. A. Waddell, *Discovery of the Exact Site of Asoka's Classic Capital of Pātaliputra*, Calcutta, 1892.

which, according to the local Brahmanical etymology, means 'the bottomless' pit (*Agaham*), though the word is never so pronounced by the people themselves.

"The great antiquity of this pit or 'well' is undoubted. It is reported to have been a custom in the early Muhammadan rule, since 700 years ago, for every newly-arrived Muhammadan official to proceed to the well and throw in a gold or silver coin according to the wealth of the individual. It seems to be a vestige of Asoka's 'hell'; and its position here, between the palace and the old city and adjoining Tulsi Mandi, which name implies the market-place of the king, is in keeping with the possibility that here was the site of the royal slaughter-house or out-kitchen which, as Dr. Kern suggests, was in after days transformed by the life-cherishing Buddhist monks into a hell where Asoka wantonly condemned innocent lives to a horrible death." *

JAINISM.

Though Jainism has very few local adherents, there are some very sacred Jain shrines and places of pilgrimage which are visited every year by crowds of pilgrims. These shrines are at Patna, Rājgīr and Pāwapurī. At Patna there are 2 temples in the quarter known as Kamaldah near the railway station. One, built on a high mound of brick ruins, bears an inscription stating that in the year 1848 the congregation dwelling at Pātaliputra began the building of the temple of the illustrious Sthūlabhadra. This saint was the patriarch of the early Jain church in the first part of the third century B. C., at the time when the canon of the Swetambar sect was collected by the council of Pātaliputra. According to local tradition, he died at this spot, which is now a favourite place of pilgrimage amongst the Jains. In the lower temple is a shrine dedicated to Sudarsan, where the attendant priest paints every morning a fresh footprint in saffron on a block of stone, and near the door is a *pinda* or food offering to the fierce deity, Bhairab. Sudarsan is the hero of the legend given above, and, according to the Hindus' account, the father of Pātali, the mythical founder of the city, the classic name of which is preserved in this inscription.

Rājgīr, the ancient centre of Buddhism, is another sacred place of the Jains, who come there in great numbers to visit the shrines crowning each hill. These shrines contain numerous Jain images and generally a stone with the footprints of some Jain Tīrthankar. Of all the places in the district, however, the most sacred is Pāwapurī. Here a temple called Thalmandar marks the spot where Mahāvīra died, and another temple called Jalmandar stands in the midst of a great tank on the spot where he was

* L. A. Waddell, *Report on the Excavations at Pātaliputra*, Calcutta, 1903.

burned. No living thing is killed in this sacred lake; when fish die, their bodies are carefully brought ashore and buried; and to this day the priests still chant hymns in praise of Mahāvīra after the lapse of 2,400 years.

HINDUISM.

Popular beliefs.

The great majority of the Hindus of Patna are uneducated men of low caste who know but little of the higher side of their religion. Reverence for Brāhmans and the worship of the orthodox Hindu gods are universal, but, as a matter of every-day practice, the ordinary villager endeavours to propitiate the evil spirits and godlings, which he and his ancestors have worshipped from time immemorial. Most of these are regarded as malignant spirits, who produce illness in the family and sickness among the cattle, if not appeased. They affect the ordinary life of the peasant far more directly and vitally than the regular Hindu gods; and consequently, the great mass of the illiterate Hindus, as well as some of the most ignorant Muhammadans, are careful to make periodical offerings to them. They form no part of the orthodox Hindu pantheon, but the villagers give them a kind of brevet rank; and for practical purposes they are the gods most feared and therefore most worshipped by the majority of Hindus. There is no space here to give a full account of the various manifestations of this worship, and all that can be attempted is to mention a few instances of local deities and religious observances; some of these observances, such as the totemistic worship of wolves by Kahārs, have been already referred to in the preceding chapter.

As a rule, it may be said that the spirits and godlings of this popular religion are evil and malignant; but there is one notable exception, a goddess of the Kurmīs, named Bandī Māi, who, it is reported, "is believed to be very kind-hearted and does not easily lose her temper." Goats, cakes and sweetmeats are offered to her; and in some villages a gold or silver coin is placed on the mound of earth which serves as an altar. Fresh coins are added at every marriage ceremony, and when there is a large number, they are strung together and the necklace thus formed is put round the lucky bridegroom's neck. Such a genial spirit is very rare; and the majority are of a malicious nature like Naika, a newly deified spirit, who came into existence about 50 years ago. The genesis of this spirit was as follows. A villager, it is said, was possessed by an evil spirit, and on an exorcist being called in, the spirit speaking through the man's mouth declared that he was a new-comer who was desirous of worship; if this was not given, he would bring great calamities on the whole family. The man's family thereupon deified this spirit, and this

worship spreading, Naika became a god of the Kāndus, Tātwas and other low castes.

Another curious example of deification is that of Amāsan Bībī, who is believed to have been originally a lady doctor of no mean skill. She is now invoked by women to cure the sick, and it is common to call upon her name when administering medicine, and to place the cup, after it is empty, inverted on the ground. The custom is to take a small piece of earth, wave it thrice round the patient's head, and keep it in a small niche in the house; on recovery, sweetmeats equal in weight to this piece of earth are offered to Amāsan Bībī. Goraiyā is a specially popular godling in Patna. He is a male hero of Dosādh origin, who is said to have been a bandit chief. In the songs sung in his honour he is spoken of as a great warrior who came from Delhi with a few followers, and died fighting at Mehnāwān near Sherpur in this district, where his chief shrine still is. He is now worshipped throughout the district by the low castes, and even by some members of the high castes, such as Bābhans. The usual representation of Goraiyā is a stone or mound of earth under a tree outside the village, at which offerings of goats, sweetmeats, milk and *ghī* are made, to be taken away afterwards, by the Dosādhs. A similar deified hero is Amar Singh, a Rājput who lived near Bārh in a village of which all the other inhabitants were Mallāhs. He was killed by them out of envy, and from that time haunted the village and tormented the Mallāhs, until they promised to worship him. He is now revered throughout the district, and is propitiated by sacrifices of goats under a *pīpal* tree, the head of the goat being thrown into some river. Another local deity is Ganināth, whose temple is at Nawāda in the Bārh subdivision.

Hindus have also adopted some religious customs from the lower class of Muhammadans. As instances of this may be mentioned the practice observed occasionally by Hindus of launching paper boats on the Ganges, after a marriage or the birth of a child, in honour of Khwāja Khizr, and the worship of Pānch Pīr by the Kalwārs of Bārh and by low castes such as Kahārs, Goālās, Kāndus, Kumhārs, etc.; it is noticeable that among the five personages which in Patna are revered as the Pānch Pīr are two with Hindu names, viz., Sahajā, who is identified with Mahāmāyā, and Ajab Hāthile, who is regarded as the same as Hanumān.

Worship of Kālī.

Of the more orthodox deities of the Hindu pantheon the most popular is Kālī, whose chief temple is in Patna city at Kālīsthān near Mangles' tank. In her various forms she is worshipped by all Hindus at all times of the year. In the form of Durgā she is regarded as the tutelary goddess of the city, and there

are 2 old shrines there dedicated to her under the name of Patan Devī, one in the Chauk and the other in Alamganj. Under the form of Sītalā she is worshipped by all Hindus, from Brāhmans down to Doms, whenever there is an epidemic of small-pox. When any one is attacked by the disease, a small piece of ground near the patient's bed is smeared with cow-dung and a fire is lit there, on which *ghī* is poured and incense burnt. A Māli is called in who sings songs in honour of Sītalā, while the patient is given sweetmeats and fanned with a twig of the *nīm*, which is her favourite tree.

The propitiation of Sītalā is practically the only remedy resorted to on an outbreak of small-pox; and low class Hindus and Muhammadans are often afraid to have their children vaccinated lest they should incur her wrath. She is also the goddess of cholera, and whenever there is an outbreak, the people propitiate her by sprinkling in her name the entrance of their houses with *chhak*, *i.e.*, water in which cardamom and cloves have been mixed, and the villagers subscribe to have hymns (*pāt*) in her praise recited by the Brāhmans. In the same spirit the godling Bighin Māi, who is regarded as Kālī's attendant, is worshipped during epidemics at cross-roads; a pit is dug and a fire lit in it, sweetmeats are placed there and incense burnt, while the people all sing hymns in her honour.

Another peculiar form of Kālī worship consists of what are known as *khappar* processions. Whenever there is an epidemic of disease, the village *ojhās* or exorcists start out from the village carrying earthen pots in which incense is burning. Followed by the villagers, they proceed in the direction of Calcutta with deafening cries of *Kālī Māi ki jai*, and leave the pots and burning incense in the next village. The inhabitants of each village in turn then take them on. The most noted temples of Sītalā in the district are at Agam Kuān near the railway station at Patna and at Maghrā in the Bihār subdivision, to both of which the relatives or friends of small-pox stricken patients flock to invoke Sītalā to grant a cure or at least mitigate the virulence of the disease.

Religious movements.

It must not be supposed that demonolatry of the type described above monopolizes the religious life of the ignorant Hindus of the district. The same village will contain a temple of Siva or Vishnu with its regular Brāhman priest, as well as the little mound of earth, the tree, the block, or the stone, which marks the haunt of the evil spirit. The worship of both goes on side by side, and the same man will make his little offerings to the Grām Devatā or village god whom the Brāhman does not recognize, and to the orthodox gods of Brahmanical worship.

The latter has a very strong hold over the people generally, and striking proof of its strength was afforded, in 1893-94, when there was an outburst of religious excitement which here, as in other parts of Bihār, found expression in the anti-kine-killing agitation, the ploughmen's begging movement and the tree-daubing mystery.

Anti-kine-killing agitation. The first movement appears to have been due to the activity of the Gorakshinī Sabhās or associations for the protection of cattle. These societies, the legitimate object of which is the care of diseased, aged and otherwise useless cattle, started a crusade against the killing of kine, sent out emissaries to preach their doctrines, and collected subscriptions to further their objects; some Goālās round Dinapore, who had made small fortunes in the butter trade, being among the most active supporters of the movement. The result was a series of outbreaks, large crowds of Hindus suddenly rising against their Muhammadan neighbours in order to prevent their sacrificing or slaughtering kine for food, and that though there was no sign of any attempt to wound the religious feelings of the Hindus. In this district a large mob of Hindus attacked a convoy of 300 cattle on the way to Dinapore in charge of an agent of the Commissariat Department close to the Masaurhī thāna. The convoy managed to escape to the thāna with the drove, losing only one of the cattle; but when the police arrested some suspected persons, the whole of the villages concerned turned out, attacked the police with loud cries of "Gau Gohar," and rescued the prisoners. After this, a body of armed police was sent; but the guilty villages were completely deserted, the inhabitants decamping with all their goods, women, children and cattle. Prompt measures were taken to prevent similar outbreaks; and though popular excitement ran high, the Bakrīd passed off quietly, except at Hilsā in the Bihār subdivision, where there were riots for two days running.

Ploughmen's begging movement. The ploughmen's begging movement, or, as it should more properly be called, the Mahādeo *pūjā*, was a curious exhibition of religious feeling which occurred soon afterwards. All ploughmen, the story goes, were obliged to give their cattle three days' rest and go round the neighbouring villages begging. With the proceeds three wheaten cakes were prepared—one for the ploughman himself, one for his cattle, while the third had to be buried under their stalls. This penance was performed by the people in consequence of a rumour that it had been imposed by the god Mahādeo to expiate the sin committed by the agricultural community in overworking their cattle. For some time the people continued to carry out, with scrupulous care, the orders

which they supposed had been given them by their god. The remarkably elaborate nature of this penance gives reason, however, to suppose that it had been carefully thought out; and its inception and spread among the villages have been attributed to the efforts of those interested in the Gorakshinī agitation to keep the movement afloat.

The tree-daubing mystery.

Tree-daubing was another widespread movement, the meaning of which afforded many grounds for speculation. By the most reliable reports it commenced about the latter end of February 1894 in the north-east corner of Bihār in the neighbourhood of the Janakpur shrine, which lies across the border in Nepāl. The movement consisted in marking trees with daubs of mud, in which were stuck hairs of different animals, buffaloes' hair and pigs' bristles predominating. It slowly spread through the Gangetic districts, eastwards into Bhāgalpur and Purnea, and westwards through many of the districts of the United Provinces. As an explanation of the movement, it was suggested at the time that the sign was intended as an advertisement of the shrine of Janakpur; and this view was accepted officially. Others, again, pointed out that it was suspicious that it should follow the Gorakshinī agitation, which was hostile to the administration, and that it was intended to promote some movement antagonistic to British rule. Others, however, held that the marks originated merely with cattle rubbing themselves against trees.

Sheo Narayanis.

In concluding this sketch of Hindu popular religion, reference may be made to the two sects known as Sheo Narayanis and Kaulas. "The Sheo Narayanis," writes Mr. Gait in the Bengal Census Report of 1901, "are a small sect founded about two centuries ago by a Rājput named Sheo Narayan of Ghāzipur. They believe in one formless God, forbid idolatry, and venerate their original Guru, whom they regard as an incarnation of the almighty. The sacred book of the sect is known as the Sabda-Sant or Guru Granth. It contains moral precepts and declares that salvation is to be attained only by unswerving faith in God, control over the passions, and implicit obedience to the teachings of the Guru. Their great annual festival is on the 5th night after the new moon of Māgh, when they assemble in the house of one of their fraternity, and sing songs and read extracts from the Guru Granth. When a man wishes to become a Sheo Narayani, he selects one of the sect, belonging to a caste not inferior to his own, who imparts to him the *mantra* of initiation. He is then enjoined to have faith in God (Bhagabān) and the original Guru, and is given a certificate of admission. This is done in the presence of several members of the sect, whose names

and addresses are noted in the certificate. The Sheo Narayanis bury their dead, and one of the great inducements to join the fraternity is said to be the knowledge that they will give a decent burial to their comrades when they die, and will not allow their bodies to be touched by sweepers. The ordinary caste restrictions are observed, save only in the case of the extremists who adopt an ascetic life." In this district Sheo Narayanis are now only found among the lowest classes, and are declining in numbers. There is one considerable colony of Chamārs in Patna City; the remainder are Dosādhs and Mallāhs, and in a few cases Kurmis and Kāndus. Their numbers are, however, inconsiderable.

Kaulas.

The Kaulas are one of the sects professing Sāktism. Starting with the premise that all things are the manifestation of one universal spirit, the sect holds as its principal tenet that nothing is common or unclean. Thus, on the one hand, the Kaulas deny the distinctions of caste, on the other, they partake of things commonly regarded as unclean. The denial of caste does not extend, however, beyond the meetings of the sect, when members of all classes eat and drink together. Even at these meetings, it is a Brāhman who officiates, as in any orthodox sect; no special *tilak* is worn, only the ordinary round *sindur* mark of the Kāli worshipper; and it is expressly laid down that outside the meetings of the sect each man falls into his own caste. The five essentials of worship, which always takes place at night, are fish, flesh, wine, mystical gestures with the fingers (*mudra*), and sexual intercourse. In practice, however, the fourth essential is taken to mean an edible of a round shape, such as *lāddu*, *puri* or *kachauri*. They use incantations known as *kīl*, *kawach* and *argalā*, these being a kind of auxiliary spell prefixed to the recitation of a *mantra* either to give it efficacy or to avoid the evil which might result from some error or misquotation. *Kīl* and *argalā* (*i.e.* nail and bolt) are of the former class and unclock, as it were, the efficacy of the Sāstras; *kawach* is the 'armour' which protects against misuse. About 1850 a certain Pandit, named Subhankar Misr, from Benares gave a great impetus to the sect in Patna City, but the members are now on the decline. It is, however, impossible to obtain figures, as secrecy is one of the rules of the sect.

In Hunter's Statistical Account the Kaulas or Kaulikas of Patna are treated as identical with the Bām Marg, but this appears to be open to doubt. "The term Bām Marg", writes Mr. H. T. Cullis, I.C.S., City Magistrate, Patna, "is the designation of one of the two main divisions of the Sākta sects, the other being the Dakshin Marg. Dakshin and Bām (right and

left) must be understood as meaning respectively 'in accordance with the Vedas' and 'not in accordance with the Vedas.' In the Bengal Census Report of 1901 it is said—'The opposition between Sāktism and Vedic Hinduism is expressly stated in the Mahānirvāna Tantra, where it is said that the *mantras* contained in the Vedas are now devoid of all energy and resemble snakes deprived of their venom. In the Satya and other ages they were effective, but in the Kali Yuga they are, as it were, dead.' According to my information, this denial of the efficacy of the Vedas is the mark not of all Sāktism but of extreme Sāktism or Bām Marg. The name Kaula or Kaulika means either followers of Kaula Upanishad or simply followers of the traditional or ancestral way (from *kul*, family). In any case, it is a question whether the term is, strictly speaking, synonymous with Bām Margi, though undoubtedly it is often so used. Still less is it correct to regard the Kaulas as forming a third subdivision of the Sāktas along with the Dakshin Margīs and Bām Margis. Rather Bām Margis and Kaula are related as genus and species, the Kaulas being a Bām Margi sect."

Regarding the difference between the Sheo Narayanis and Kaulas, Mr. Cullis writes, "The two sects are widely different. The Sheo Narayanis certainly eat and drink together without distinction of caste. They are also said (without reason I believe) to indulge in orgies of indiscriminate sexual intercourse,—this is, of course, a charge which is brought against every sect that denies the Brāhmanical rules. So far there is some resemblance to the Kaulas, but here the resemblance stops. The Kaulas are followers of the Tantras and worshippers of the "Female principle," they are a secret sect, they burn their dead and accept the ministrations of Brāhmans like orthodox Hindus. Sheo Narayanis, on the other hand, know nothing of the Tantras or of Sakti worship; their sacred book of Guru Granth is a collection of moral precepts, and the book itself is worshipped as among the Sikhs. They do not enjoin secrecy as do the Kaulas, and do not use the services of Brāhmans. Their funeral ceremonies are unique, the mourners dress in red and yellow, the bier is covered with coloured cloths, and they move along with music and singing after the manner of a marriage procession. The Kaula does not betray himself to the world by any such public ceremony. In a word, Bām Marg is one of the ancient bye-paths of Hinduism; Sheo Narayanism really stands outside Hinduism and is the work of a modern social and ethical reformer."

MUHAMMADANS.

The lower and uneducated classes of Muhammadans in the district are deeply infected with Hindu superstitions, especially

those regarding sickness and disease. As a rule, their knowledge of the faith they profess seldom extends beyond the three cardinal doctrines of the unity of God, the mission of Muhammad, and the truth of the Korān. Apart too from Hindu superstitions, there are certain practices not based on the Korān which are common even among the more educated Musalmāns.

Veneration of saints.

The most common among these is the adoration of departed Pīrs or saints, of whom there are several in Patna, viz., the saints of Bihār, Jethuli and Maner. The *dargāhs* or tombs of these Pīrs are places of pilgrimage to which many persons resort for the cure of disease or the exorcism of evil spirits, or to obtain the fulfilment of some cherished wish. At Bihār there are the *dargāhs* of Mallik Ibrāhim Bayu and Hazrat Makhdūm Shāh Sharīf-ud-dīn, the tomb of the latter being held in special veneration by the Muhammadans, who assemble there at the *urs* or anniversary of the death of the saint on the 5th Shawwal. At Jethuli the *dargāhs* of Shihāb-ud-dīn Jagjaut and Shāh Adam Sufi are also places of pilgrimage, a fair being held there on the 21st Zikad. In Patna there are the shrines of three Pīrs called Mansūr, Marūf and Mahdi, and also the shrine of Shāh Arzāni, which is the site of another large gathering. At Maner again are the tombs of the famous saint Makhdūm Yahiā and of Shāh Daulat, and here two *melās* are held every year—one on the anniversary of the saint's death and the other in commemoration of the wedding of Ghāzī Miān.

Ghāzī Miān's fair.

Ghāzī Miān was the nephew of Mahmūd of Ghazni, and the leader of one of the early invasions of Oudh. After performing prodigies of valour, he was killed in a battle with the Hindus at Bahraich in 1034 A.D. when he was only 19 years old. He is claimed as one of the first martyrs of Islām in India, and is the type of youth and militant valour. His untimely fate has led to his veneration, and in this district the annual fair in his honour is one of the greatest gatherings in the year. It is held on the banks of the tank at Maner, and is resorted to chiefly by the lower orders of Hindus and Muhammadans. It is a bacchanalian festival or carnival like the Saturnalia, and the consumption of toddy is considerable; in the month of Jeth, in which the *melā* is held, toddy is cheapest. A mock marriage procession proceeds from the town to the tank, attended with music, and carrying earthen pitchers filled with toddy and banners called the *jhandā* or flags of Ghāzī Miān. On this occasion eunuchs assemble, and perform the ceremonies devolving on parents of the bridegroom and the bride. At a shrine on a mound east of the rest-house a

strange sight is seen in the morning of the day on which the *melā* is held. Women and girls supposed to be possessed by devils prostrate themselves before the shrine in the hope of being cured. They get into an ecstatic state, and casting themselves into a trance, excite the fit to which they are liable; incense is then applied to their nostrils, and they recover. The cure of diabolical possession is attributed to the healing power of the shrine, and hysteria and catalepsy are ascribed to the malignant acts of genii.

alliks. The Malliks of this district claim descent from Saiyid Ibrāhim Bayu, and his soldiers, mostly his own tribesmen and relations. It is said that he was a general of Alā-ud-dīn Ghorī and was deputed to put down an insurrection in this part of the country. He planted garrisons in various villages, and his soldiers took Hindu women as their wives and settled there. He was given the title of Mallik on account of his brilliant victories, and the name was subsequently applied to the community which he and his soldiers founded. Ibrāhim Bayu's tomb is on the Pīrpahāri hill at Bihār, and is a famous place of pilgrimage.

unnis and hiahs. The greater number of the Muhammadans are Sunnis, but there is a small minority of Shiahs. These two sects, as a rule, live amicably, and the present state of affairs is a pleasant contrast to that prevailing a century ago when the Muharram was invariably marked by disputes among the rival sects, which generally ended in rioting, bloodshed, murder.

he Vahābi ovement. No account of the Patna Muhammadans would be complete without a reference to the Wahābi movement.* The Wahābis are so called after Muhammad Wahāb, who was born before the beginning of the 18th century in Nejd, a province of Central Arabia, and founded a sect of Muhammadans who rejected the glosses of the Imāms and denied the authority of the Sultān, made comparatively light of the authority of Muhammad, forbade the offering of prayers to any prophet or saint, and insisted on the necessity of waging war against infidels. In the beginning of the 19th century the Wahābi doctrines appear to have been carried into India by pilgrims returning from Mecca, where one Saiyid Ahmed Shāh of Rai Bareli became the leader of the sect. In 1820 he travelled south from Delhi in order to preach reform to the people of India, and incite them to join in a *jihād*, or religious war, against the Sikhs, who had oppressed the Muhammadans of the Punjab, and forbidden them the free exercise of their religion. On his way to Bengal he arrived at Patna, accompanied by a large fleet of boats carrying upwards

* For a more detailed account, see *The Wahābis in India*, by J. O'Kinealy Calcutta Review, 1870, from which this sketch has been mainly compiled.

of 500 enthusiastic disciples, and there enrolled a number of followers, including Wilayat Alī, Inayat Alī, Shāh Muhammad Hussain, Ilahi Baksh, and his son Ahmed Ullā of Sadikpur. He then departed for Calcutta, but before leaving appointed Shāh Muhammad Hussain, Wilayat Alī and Inayat Alī as his caliphs or lieutenants at Patna, to enrol followers in his name, and gather supplies for the war against the Sikhs. In 1823 he was joined by Shāh Muhammad Hussain with a large party of crescentaders, and at a general meeting of his caliphs permanent arrangements were made to forward supplies of men and money to support the enterprise.

In accordance with this resolution, his caliphs in Bengal commenced to make strenuous efforts to support him; Patna was fixed on as the headquarters, and Shāh Muhammad Hussain was acknowledged as the local chief caliph. Numerous books and pamphlets were printed for circulation, and thus fortified, this little band of fanatics went forth to urge the Muhammadans of India to unite in one body and carry on a *jihād* for the conquest of India, to gather recruits and funds for the purpose, and to insist on the claim of Saiyid Ahmed to the title of Imām Mahdi. Wilayat Alī became the apostle of the creed in Bengal, and Inayat Alī assisted him there for a short time, but his mission lay chiefly in Central India, Hyderabad and Bombay. In 1827 Saiyīd Ahmed commenced a *jihād* against the Sikhs, liberal supplies of men and money being sent him from Bengal, and the flame of war broke out along the frontier. Peshāwar was taken in 1830, and a great religious war for the conquest of the Punjab was proclaimed, for which a body of Wahābis hurried up from Patna; but in 1831 Saiyid Ahmed was killed in a battle against the Sikhs.

Wilayat Alī and Inayat Alī of Patna now became prominent leaders of the fanatical Wahābis, who after some years' fighting for which the Patna branch furnished enthusiastic recruits, firmly established their dominion over a large extent of territory along the left bank of the Indus, stretching from Haripur to Kagan and from Sittana to Kashmīr. The formation of a new Sikh power under the protection of the British Government, however, made it impossible for them to retain possession of their conquests, and in 1847 they surrendered to the British agent at Haripur. Wilayat Alī and his brother, Inayat Alī, were sent in custody to their homes at Patna, and bound down in bail of Rs. 10,000 not to leave it for 4 years, but no steps were taken to prevent their doing so. Inayat Alī shortly afterwards assumed the command of the Wahābi colony at Sittana and took

active measures to carry out his long cherished design of waging war against the English; but his expedition ended in complete defeat, and though Inayat Alī escaped with the main body of the Wahābis, the rear guard under Kurram Alī, a tailor of Dinapore, was cut to pieces by the English troops.

This movement was engineered from Patna, as was clearly proved by some letters seized in 1852 by the Punjab authorities. It was found that an organized conspiracy to tamper with the Native Infantry at Rāwalpindi had originated at Patna, and that Wahābi leaders there, among whom was Ahmed Ullā, were collecting money and forwarding arms and supplies to the Wahābis encamped at Sittana for the purpose of the *jihād*. A search was made by the Patna Magistrate for treasonable correspondence, but the conspirators had been put on their guard and the correspondence destroyed. He reported, however, that the Wahābi sect was on the increase, and the *jihād* being preached in the houses of Wilayat Alī, Ahmed Ullā and his father Ilāhi Baksh; the Wahābis were in league with the police; and Ahmed Ullā had assembled 600 or 700 men, and was prepared to resist further enquiry and raise the standard of revolt. All that appears to have been done was to order that the conspirators should be watched, though it was clearly proved that Ahmed Ullā and other residents at Patna were forwarding arms, supplies and recruits to the frontier fanatics in furtherance of their creed. The main tenets of this creed were as follow: Firmly convinced that Saiyid Ahmed would re-appear, destroy all infidels, and subvert the British rule in India, they believed that the first duty of every true Musalmān was to further the good cause to the utmost of his power, and assist in the *jihād* or holy war. He should at once join the "leader of the fighters for the faith" (*Amīr-ul-mujāhid-ud-dīn*), who was at that time Ahmed Ullā. All who died fighting for the faith would be martyrs (*shahīd*); all who killed infidels would be heroes (*ghāzī*); and those who shrunk from the fight and gave not their wealth in support of the crescentade were accursed (*nāri*).

During the Mutiny the Wahābis rose, as related in Chapter II, but the rising was quickly put down, and their power for mischief destroyed by the prompt action of Tayler in arresting Ahmed Ullā and the other Wahābi leaders. On the supersession of Tayler, Ahmed Ullā appears to have gained the confidence of his successor, who described him as "a mere bookman," and he was eventually made a Deputy Collector. The intrigues of the Patna Wahābis still went on, and in 1863 a frontier war broke out as the result of the crusade preached by them. The enquiries

set on foot during and after the campaign brought to light the existence of an extensive conspiracy; 11 Wahābis were arrested, tried and found guilty, of whom 5 were residents of Patna; and further enquiry showing that the prime mover of the conspiracy in Bengal was Ahmed Ullā, he was arrested, tried and sentenced to transportation for life in 1865. The removal of Ahmed Ullā did not, however, put an end to the machinations of the Wahābis, for in 1868-69 it was again discovered that a *jihād* had for some time been preached, and collections in aid of the frontier fanatics made on a regularly organized system, agents being stationed all over the country. At Patna seven men were arrested and put on their trial; five were convicted and sentenced to transportation for life with forfeiture of property, including Amīr Khān, a rich banker and money-lender, who was the most influential of the conspirators. An appeal to the High Court resulted in the sentence on him and one other only being confirmed; but these trials broke the power of the Wahābis.

Their modern representatives have discarded the designation of Wahābis, as it has become a term of reproach, and prefer to style themselves Ahl-i-Hadīs. The latter name means people of the tradition, and the main characteristic of the sect is that they interpret for themselves the Hadīs, *i.e.*, the traditional sayings of Muhammad not embodied in the Korān, and do not follow any particular Imām. Its members are still, however, Wahābis in their tenets, mode of prayer and sentiments. As regards the present position of the sect, the following report has been furnished :—"Their attitude is hostile towards the Muhammadans of other sects, and the doctrines of the faith itself being based on aggression and intolerance, the Wahābis are now setting themselves against the Sunnis and Shiahs and invading their mosques, by entering into them and, under the colour of the ritual of their own sect, folding their hands at the breast, and saying the Amen loudly, practices which tend to annoy the Sunni congregation. The word Amen is pronounced at the conclusion of the introductory chapter of the Korān in a suppressed voice by the Sunnis, and by the Ahl-i-Hadīs loudly. The Ahl-i-Hadīs are using all means in their power to obtain exclusive management of mosques which are purely Sunni or Shiah institutions from time immemorial. The process of proselytism is very brisk, and the number of the followers of the sect is increasing day by day, the converts being drawn from the lower orders of Muhammadans, the weavers, vegetable-sellers and tailors; the well-to-do Wahābis are hide merchants by profession. The Wahābis of the lower orders clip their moustaches and are particular that their

trousers do not reach the ankles. They carry a handkerchief on their shoulder. The more staunch wear a black turban and carry a black handkerchief."

Patna city was the birth-place of Guru Govind Singh, the great founder of the Sikh military brotherhood, who was born in 1660 in a house near the Chauk. The spot is now marked by a temple called Har Mandir, containing his cradle and shoes and the holy book of the Sikhs, the Granth Sāheb, which is said to contain the Guru's name written by himself with the point of an arrow. There is a small *sangat* or subsidiary place of worship attached to this temple; and another *sangat*, which is in the hands of the Nānakshāhis, contains a sacred tree believed to have sprung up miraculously from a tooth-pick placed in the ground by Govind Singh. The temple is one of the 4 great sacred places (*takhts* or *darbārs*) of the Sikhs, who visit it on pilgrimage. The pilgrims are bound to appear before the Guru Granth Sāheb, or Bara Sāheb as it is also called, on the first day of entering the town, and offer *ardas* or *karā parshād*, *i.e.*, sweetmeats specially prepared for the purpose. The Mahanth of this temple must be an Akāli *pardeshi*, *i.e.*, he must belong to the puritanical sect of Akālis mentioned below, and not be a native of Patna, a salutary rule preventing the funds of the temple becoming the hereditary perquisite of any one family. The provisions of Act XX of 1863 are applicable to this temple, and under that Act the District Judge has authority to appoint a manager, either temporarily or permanently, subject to liability to dismissal for misconduct. Such managers have been appointed on several occasions to look after the endowment, and incidentally, in the discharge of their duties, to supervise religious worship.

There is a small Sikh community settled at Patna, who have to the present day preserved intact the faith and ceremonies of Guru Govind Singh. Patna is consequently one of the few places in India where the Sikh religion may still be seen in something like its primitive purity. "At Patna," writes Mr. Macauliffe,* "the Sikhs pay the strictest attention to the injunctions of Guru Govind. Sleeping or walking they are never without the habiliments known as the 'five Ks.' So strong is the aversion of the more orthodox among them to Hindus, that they will not even partake of food cooked by their hands. This is carrying orthodoxy a long way, but still further is it carried when they will not partake of food cooked even by a Sikh, who has not on his person all the five Ks." The five Ks (*kakkars*) are—the

* M. Macauliffe, *The Sikh Religion under Banda and its present condition*, Calcutta Review, Vol. LXXIII.

kesh or long hair, the *kirpan*, a small knife with an iron handle round which the *kesh* is rolled, the *kangā* or wooden comb, the *kachh* or drawers, and the *karā* or iron bangle for the wrist. The Patna Sikhs also strictly observe the five injunctions of Govind Singh that no Sikh should cut or shave his hair, eat flesh killed according to Muhammmadan custom, have connections with Muhammadan women, or eat with any one but a true Sikh. With a few exceptions, they are Khālsa Sikhs, and several of them are Akālis of the straitest Sikh sect, who wear a dark blue dress and lofty turbans ornamented with steel quoits, daggers and knives, and are careful to keep their religion pure and undefiled.

The foundation of the first Christian Mission in Patna is generally attributed to the Capuchin Fathers, who settled there in 1706; but it appears that the Jesuits had a settlement there nearly a century earlier. The establishment of a Jesuit Mission at Patna is spoken of as a *fait accompli* in the Litteræ Annuæ, Cochin,* December 20th, 1620, in which it is said—"The Mission of Patna, whose beginnings are so glorious to the Society, has been but lately started. It owes its foundation to a Viceroy, who has newly come to that part of the country, and is called a Nawāb."† This Nawāb, it goes on to say, hearing from some Portuguese merchants, who were visiting Patna, that some Jesuit Fathers had settled in Bengal, invited "the Captain-General of that place," *i.e.*, apparently the Rector of the College of Hoogly, to come to Patna and volunteered to defray all the expense of building a church and of maintaining a priest. On his arrival, the Nawāb entertained him with princely hospitality, confessed that he had been baptized at Goa, and had asked him to come in order that he might make his confession, build a church, and live like a true Christian. The Nawāb was as good as his word, gave a grant for building the church, and assigned the priest in charge a good house to live in and the income of a village for his support. This Nawāb was Mukarab Khan, who, though he boasted of being a Christian, did not profess his faith publicly, for fear he might lose his appointment. He had many wives, and was forbidden the sacraments on that account. He allowed the priest to see only the principal one in order to instruct and baptize her; and the Father, Simon Figueredo, who visited Patna in 1620,

CHRISTIAN MISSIONS. Jesuit Mission.

* In the beginning of the 17th century the Jesuit Missions were divided into 2 Provinces, Goa and Cochin, and Bengal was a dependency of the latter.

† See the Foundation of the Jesuit Mission of Patna (1620), Catholic Herald of India, Aug. 22, 1906. I am indebted to the Revd. H. Hosten, S. J., for information about this Mission.

thought that he only kept a priest there in order to bring Portuguese merchants to the city and so enrich himself.

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The Jesuit Mission was probably short-lived, for it was not till the 18th century that a permanent settlement was made there as a result of the decision to establish a mission in Tibet, which was made a Prefecture and entrusted to the Capuchin Fathers. In 1704 we find that a Capuchin Father, Joseph of Ascoli, died at Patna, and in 1706 six Capuchin Fathers came there on their way to Lhāsa. One was left behind at Patna, where in 1713 he erected a hospice, and Patna continued to be the basis of the Tibet Mission till 1745, when the heroic Father Horace of Penna left Lhāsa and returned to Pātan in Nepāl, in despair at the orders that he and his companions might preach only on condition that they declared the Tibetan religion to be good and perfect. The mission hospice at Patna was destroyed on the 25th June 1763, when the English made their attack on the city, and the priests narrowly escaped being murdered by Mīr Kāsim Alī's soldiers during the fighting which ensued. The church was despoiled and profaned, and three fathers found praying there, one of whom was the Superior, John of Brescia, were assaulted, stripped naked, and nearly killed. The records state that the church was reopened on the 31st July 1763, and that divine service continued without interruption; the first entry is of a burial on the 14th November 1763, *i.e.*, some days after the English recaptured the city.

Father Joseph of Roveto, one of the fathers attacked by Mīr Kāsim's soldiers, was now appointed Prefect Apostolic of the Nepāl Mission, in which Patna was then included; and owing to his exertions the present church was built on the site of the old hospice (1772-79), Signor Tiretto of Venice being the architect. The priests at this time were in high favour at the Nepāl court, owing to their medical skill; and an interesting memorial of their connection with the Nepalese is found in a bell with the name Maria on it, and a Latin inscription to the effect that it was presented in 1782 by Bahādur Shāh, son of Prithwi Narayan, king of Nepāl. A story is told of him that he wanted the priests to teach him physical science, and that they refused unless he agreed to learn Christianity as well. He rejected this proposal on the ground that it would be inconvenient for a prince to turn Christian, but offered to supply three men who would become Christians instead of him. The priests declined, and this so surprised Bahādur Shāh, that he could only account for it by supposing that the priests did not really know science, and so wanted to evade the teaching of it.*

* H. Beveridge, *The City of Patna*, Calcutta Review, vol. LXXVI.

In 1845 Patna was made the headquarters of a Vicariate Apostolic, and in 1886, on the establishment of the hierarchy in India, it was constituted part of the newly formed Diocese of Allahābād. The mission has been entrusted to the Capuchin Fathers of the Province of Bologna, and the Fathers are in charge of the Catholic communities at the 5 stations of Patna, Khagaul, Dinapore, Bankipore and Kurjī. At Bankipore there is a convent, which manages two orphanages, one for native girls, and the other for European and Eurasian girls, to which a boarding and day school is attached. At Kurjī there is a large European boys' school maintained by the Irish Christian Brothers.

Other Missions.

The other Christian missions in the district are of modern growth; they are the London Baptist Missionary Society, the London Baptist Zanāna Mission and the Zanāna Bible and Medical Mission. The London Baptist Mission has stations at Dinapore, Bankipore and Patna city, and employs a staff of 4 missionaries, an assistant home missionary and several evangelists. Its chief work is evangelistic, but it also keeps up a boarding school for Christians at Bankipore and several elementary schools. The London Baptist Zanāna Mission, with headquarters at Bankipore, has 3 missionaries, who are aided in their work by several bible women. In addition to evangelistic work, it maintains a boarding school for Christian girls at Bankipore and two day schools for non-Christians. The Zanāna Bible and Medical Mission possesses a well equipped hospital, the "Duchess of Teck Hospital," in Patna city, the staff consisting of 2 lady doctors, 2 European lady superintendents and several well-trained nurses. Its work is partly evangelistic and partly medical.

CHAPTER V.

PUBLIC HEALTH.

A COMPARISON of vital statistics for any lengthy periods is rendered impossible by the changes in the system of registering births and deaths which have taken place from time to time. In 1869 the duty of reporting deaths was imposed on the village *chaukīdārs*, and in 1876 the system was extended to births; but the returns received were so incomplete that they were soon discontinued, and, except in towns, deaths alone were registered until 1892, when the collection of statistics of births as well as of deaths was ordered, and the system now in vogue was introduced. Under this system vital occurrences are reported by the *chaukīdārs* to the police, and the latter submit monthly returns to the Civil Surgeon, by whom statistics for the whole district are prepared.

So far as they can be accepted—and they are sufficiently accurate for the purpose of calculating the approximate growth of the population and of showing the relative healthiness or unhealthiness of different years—the returns submitted since 1892 show that conditions were normal up to the year 1900, the recorded births exceeding the deaths by 22,762. But in January 1900 plague appeared in epidemic form, and by the close of the year the number of deaths reported as due to it was 23,022, while the deaths from all causes aggregated 86,996 and exceeded the births by 17,946. There is little doubt, however, that a great number of deaths were not reported; and the census of 1901 showed that the total population had decreased by 148,425 or by 8·4 per cent. since 1891, that even after allowing for the absence of persons born elsewhere, there was a falling off of 95,373, and that, assuming 25,000 persons were omitted from the returns, there was a net decrease of 70,000.

Since 1900 there has been a marked increase in the number of births, the birth-rate each year exceeding 40 per mille, while the average has been 43·16 per mille, as compared with 38 per mille in the preceding 5 years. But it has failed to keep pace with the rapid growth in the number of deaths, the annual death-rate

averaging 50·80 per mille, as compared with 35·12 per mille in the previous quinquennium. The result is that in the 5 years ending in 1905, the deaths recorded have exceeded the births by over 62,000, owing to the ravages of plague, which carried off nearly 92,000 persons during this short period. Only once have there been more births than deaths in the quinquennium, and that was in 1902, when there were only 2,783 deaths from plague.

The mortality in the towns has been particularly high and generally far in excess of that in rural areas. Thus the death-rate in the 4 towns of Bārh, Bihār, Dinapore and Patna, though less than in other parts of the district in 1905, was as high as 61 per mille in the preceding 5 years as compared with the average of 47 7 per mille in the rest of the district. This heavy mortality is largely due to the greater virulence of the plague in these towns, for the death-rate from fever is, as a rule, less than in the villages. The loss of population has been especially great in Patna and Bārh. In Patna the death-rate reached the appalling figure of 61·7 per mille in 1905 and averaged 69·5 per mille in the previous quinquennium; while in Bārh the corresponding figures were 51 and 76·1 per mille.

The lowest death-rate recorded in the district since the present system of returns was introduced was in 1898, when the mortality was only 23·76 per mille, and the highest is 58·74 per mille returned in 1905. The lowest birth-rate is 27·04 per mille returned in 1892, and the highest is 45·30 recorded in 1903.

The mortality among infants is very great, and Patna has long had a bad record in this respect. In 1905 out of every 100 children born no less than 26·85 per cent. died within the first year of their life, a ratio exceeded only in two other districts in Bengal; and out of the total number of deaths over one-third occurred among children under 5 years of age. This high death-rate among infants may be ascribed to the operation of one or more of several causes, such as the poverty and consequent poor vitality of the majority of the parents; disregard of the primary rules of sanitation in the lying-in-rooms, which are generally dark, damp and ill-ventilated out-houses; want of skilled midwives; insufficient nourishment, specially when the mother is sickly; insufficient clothing, combined with neglect and exposure; ignorance and neglect in the treatment of infantile diseases; and the immaturity of parents, leading to feeble organization in the children and enhancing the natural susceptibility to disease. Accidents incidental to birth, such as tetanus neonatorum, are very

Infant mortality.

fatal, and the practice of treating the cut end of the umbilical cord with cow-dung causes a large number of deaths among healthy infants every year. Owing partly to high infantile mortality, and even more to the mortality caused by plague, we find in Patna a population steadily declining in spite of a rising birth-rate.

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The greatest mortality is caused by fever, but the marginal table will show that the death-rate is not so high as in the adjoining districts or as in the Province as a whole. It has been known to fall as low as 14·93 per mille, a ratio recorded in 1902, and the maximum is 29·33 per mille recorded in 1901; but in that year a number of deaths caused by plague were ascribed to fever. The same element of error recurs annually, as the *chaukīdār* responsible for the returns—a task for which he is often eminently unfitted—indiscriminately classes a number of different diseases under the general head of fever; but there is no doubt that a very large proportion of the deaths returned are really due to malarial affections.

	Ratio per mille in	
	1905.	1900-04.
Patna ...	18·28	19·89
Gayā ...	36·28	25·49
Shāhābād ...	37·76	23·27
Monghyr ...	28·59	23·52
Bengal ...	24·34	21·14

Some of the forms of fever now found in the district appear to have been introduced within comparatively recent times. Thus in 1882 it was reported that "the Bihār subdivision has for the past few years suffered from a malarious type of fever, accompanied by enlargement of the spleen, a visitation which was formerly entirely unknown in this part of the country"; and next year it was again reported for the same subdivision that "the malarious fever of Bengal has gradually established itself. Enlargement of the spleen with its peculiar cachexia, which was almost unknown, is a common disease now-a-days: neither towns nor villages are exempt from its ravages."

As regards the types of fever prevalent, the Civil Surgeon, Major B. H. Deare, I.M.S., has contributed the following note:—

"*Malarial fever*.—This is the most common form of fever met with in the district. The people here call it "*jara-bokhār*" or fever with rigor. It prevails both in rural as well as in town areas, though it is more prevalent in low-lying areas given up to rice cultivation. In the rural areas, where people usually live in villages made up of clusters of mud-built huts, surrounded by wide tracts of low-lying lands, which form the rice fields, the

conditions are quite favourable to the spread of malaria during the rainy season. In the villages adjoining the irrigation canals, the people suffer most from intermittent form of malarial fever. In the town areas malarial fever is most common during and after the rainy season. Mosquitoes are common throughout the year, but they are mostly of the variety Culex. Anopheles mosquitoes are, however, found during the malarial season. All the forms of malarial fevers are met with in the district. The most common form is that caused by the benign tertian parasite. Next to that in frequency is the malignant tertian infection, while the quartan form is rare. Numerous cases have been verified by microscopic examination of blood films at the Bankipore General Hospital. Double infection with both benign and malignant tertian parasites has been met with. Clinically the course and temperature chart do not differ from the same types of fever in other malarious localities, and the only treatment is quinine; in the malignant tertian variety this must be given hypodermically.

"*Cachetic fever or infections with Leishman-Donovan bodies.*—This form of chronic fever with enlargement of spleen is common in the district, and up to a recent date was mistaken for malaria cachexia. In the earlier stages of the infection, it gives rise to fever of remittent type not amenable to quinine; later on it gives rise to irregular pyrexia with emaciation, often diarrhœa, great enlargement of the spleen, some enlargement of the liver, and chronic ulcers on the legs. Ten such cases were identified by spleen puncture and microscopic examination of the blood during the last year at the Bankipore Hospital.

"*Typhoid fever.*—Enteric fever is fairly common in Patna, as in Bengal. The so-called cases of remittent fever are really nothing but typhoid fever. The rash is, as a rule, absent, and the intestinal symptoms, as a rule, are not well marked. There may even be constipation instead of diarrhœa. The cause is impure drinking water. The wells of Patna are as a rule *kachhā*, and the people generally use the water from them for drinking purposes.

"*Five days' fever.*—This is a class of fever which is quite separate by itself. The malarial parasite is never found in these cases. It is common in October in Patna. The fever generally begins with Coryza and pain over the whole body, but not in the joints. There is, as a rule, constipation and frontal headache of a throbbing character. The fever ranges from 103° to 104°, and after 6 days comes to normal. Quinine has no effect on this class of fever. During recovery extreme prostration is a well marked feature. Probably this is nothing more than influenza."

Plague.

After fever, the most terrible scourge is plague, which in 6 years (1900—05) has carried off over 114,000 persons; no district in Bengal has suffered so much from this disease as Patna. Plague first appeared in 1900, and since then has been an annual visitation. It has now established itself firmly, coming and going with the seasons with wonderful regularity, being most prevalent with the winter, and then practically disappearing or remaining dormant throughout the hot and rainy seasons, to recrudesce with the advent of the cold weather and attain its greatest virulence in the first 3 months of the year. For 4 years (1900—03) the epidemic was confined to those parts where easy communication and grain markets existed, the tract along the East Indian Railway and the surroundings of Bihār being attacked every year, while the south-west of the district remained immune. The disease has now spread all over the district, and no part is free from its ravages. The towns have, however, suffered far more than rural areas, the explanation apparently being that plague is a disease which thrives in congested areas.

At first, the people feared the remedies which it was sought to apply almost as much as they did the plague itself; and for some years the tradition lingered among the Goālās in the north-west of Maner that Government wished to poison them The attitude of the people has now changed for the better. Year by year the villagers are becoming more ready to leave their houses, when plague breaks out, and encamp in the open. Muhammadan weavers, however, being fatalists, still decline to do so, and the incidence of the disease among them is consequently great. Chemical disinfection is unpopular, but disinfection by burning cow-dung cakes is understood by all and carried out by many; though not perhaps effective, it serves to inspire confidence. Anti-plague inoculation has not gained any popularity. A regular system of rat extermination has recently been introduced, and 960,000 rats were killed in 1906-07.

Cholera.

Cholera breaks out every year in epidemic form at the beginning or end of the rainy season, the worst year on record being 1905 when it caused over 8,000 deaths, the death-rate being 5 per mille. It is due to the impure water-supply of the people, who obtain their drinking water from wells, which are rarely properly protected. The water in them becomes polluted during any prolonged drought, and is even more contaminated by surface washings, if there is a heavy downpour or continuous rain after very dry weather.

Dysentery and diarrhœa.

Dysentery and diarrhœa are very prevalent, their incidence being greatest during the hot and rainy seasons, more

particularly just as the rains break or at their close; in 1905 the death-rate returned as due to these diseases was 4·2 per mille, and in the preceding 5 years the average was 4·4 per mille.

As Patna is one of the 4 areas in Bengal conspicuous for the high death-rate reported under this head, a special enquiry into the cause of the mortality was made in 1905-06 by Captain Masson, I. M. S., Deputy Sanitary Commissioner. The following are extracts from that officer's report—"Out of a total of 83 cases investigated and all registered as dysentery or diarrhœa, only 32 were actually found to have died from these diseases. Fever accounted for 23, cholera for 18, teething for 2, and still-birth, childbirth, want of milk, spleen, phthisis, snake-bite, old age and obstruction of the bowels for one each. It will be noted that a great many of the cases incorrectly registered are due to fever. It must not, however, be supposed that all these cases are malarial fever; in several cases the symptoms pointed to *kāla azār*. Cholera is the other disease which has most frequently been confounded with dysentery. I have elicited the information that the villager does not consider a case as one of cholera, unless there is vomiting. Cases of two days' illness or so are thus registered as diarrhœa. The main fact which comes out of the investigation is that the enormous proportion of 61·5 per cent. of cases registered are erroneous. If in Patna generally the same conditions obtained as have been found in the Dinapore subdivision, viz., that 7 out of every 11 cases of dysentery and diarrhœa are incorrectly registered, then the actual death-rate for the district will be found to be a fairly average one. If granted to be a little above the average still, then one may attribute this result to the water-supply. That the water-supply is not of the best, may be gathered from the great prevalence of cholera, and from the local conditions which I have seen and described. In village after village one observed wells offering every facility for surface and percolation contamination."

Regarding the results of this investigation, the Sanitary Commissioner writes—"From my own knowledge of Bihār, I am inclined to believe that Captain Masson's conclusions are correct, and that the death-rate under this head is incorrect, but on the other hand, this explanation falls short in the following ways:—(1) It does not explain why the death-rate is higher in Patna than it is in Shāhābād and Gayā. (2) It does not explain the regularity with which the figures go up year by year at certain times of the year. (3) Many of the cases of dysentery and diarrhœa are in reality cholera; hence it would be expected that, in years when cholera was very prevalent, the

returns from these diseases would increase simultaneously. The figures show that such is not the case. In 1904, the district cholera return was only ·79 per mille; whereas in 1903 it was 3·08, and in 1905, 5·00 per mille. The diarrhœa and dysentery rate remained very constant, 3·55, 3·46 and 4·19 in the three years. There is no relation between the two diseases. Again, both in Gayā and Shāhābād the same fact is observed, viz., cholera comes and goes, but the dysentery and diarrhœa figures vary very little.

(4) If Captain Masson's contention is correct that a large number of the cases of dysentery and diarrhœa are mostly either cholera or fever, then the curve of diarrhœa and dysentery would follow largely the curve of mortality from all causes, but the figures show that this is not the case. Thus, in Fatwā thāna in 1905 the mortality from all causes was 10 per mille above that of the year before, whilst the dysentery and diarrhœa figure was 2·5 per mille lower. Therefore I am afraid that, as regards Patna, we have not yet obtained a very satisfactory conclusion in the matter. On the one hand, we have a great deal of careful work by Captain Masson that goes to show that the high death-rate under this head is due to careless reporting, and on the other hand we have a persistent local high death-rate that shows certain characteristics year after year, the figures of which go to disprove that it is either erroneously reported cholera or fever that accounts for the high rate."

Defective reporting. In this connection, the following remarks of Captain Masson regarding the methods of reporting may be quoted—"The method pursued by the *chaukīdārs* seems to be as follows—when a *chaukīdār* hears that a death occurs, he goes to the house and enquires what was the cause of death. He rarely sees the corpse, and in any case always takes the word of the relatives. He has next to get the entry made in his book, and for this purpose he seeks the *Panch* of the village, who, as a rule, is the only person who can do this. Thereafter twice a week he goes to the thāna to report. The names of the deceased persons are then written down in a register, and thereafter sent to the District Superintendent of Police, who in turn sends a return to the Civil Surgeon. . . . In the greater percentage of cases the *chaukīdārs* knew little or nothing of the deceased persons, even although the death occurred in their immediate vicinity. In quite a number of instances I have confronted the *chaukīdār* and the person giving the information. The *chaukīdār* has generally no recollection of the occurrence, and I incline to the belief that, when he gets the name of the deceased person, he has frequently to wait till he gets

some one to write the name in his book. When that person has been found, his memory finds that it has played him false, and he then suggests the name with which he is probably most familiar, and this is returned. In no other way can I account for the extraordinary discrepancy which must have its origin with or around the *chaukīdār*." An amusing example of such errors is quoted by Captain Masson—In one village, he says, a Kahār "was reported to have died of dysentery. In the *chaukīdār's* book it is written that he died of fever, but the man actually died of snake-bite. A more extraordinary mixture one cannot well imagine."

Small-pox. Serious epidemics of small-pox are not common, and, as a rule, the death-rate is very low. The worst epidemic on record occurred in 1902, when 5,000 persons, representing 3 per thousand of the population, died of the disease.

Respiratory diseases. Respiratory diseases are more common than would appear from the returns, all cases of capillary bronchitis in children (known locally as *hawā dawā* or *gohā*), which is a very common disease at certain seasons of the year, being returned under other heads. Even so, the number of deaths caused by such diseases is greater than in other parts of the Province.

Infirmities. Blindness is more common than in any other district in Bengal or Eastern Bengal, no less than 187 males out of every 100,000 males and 194 out of the same number of females being returned as blind at the census of 1901. The glare and dust accompanying a hot dry climate appear to predispose to cataract; in the five years ending in 1900, 886 successful operations for cataract were performed. Insanity is also more frequent than in any other part of South Bihār, 38 males and 12 females out of every 100,000 of either sex being returned as suffering from insanity; excluding the inmates of the lunatic asylum at Bankipore, the figures are 15 and 7 respectively. Lepers are also more numerous than elsewhere in Bihār, 77 out of every 100,000 males being shown as lepers at the census of 1901. Popular belief in this district coincides with recent theories in considering that leprosy may be produced by a fish diet.

SANITATION. The introduction of sanitary reforms in rural areas is a matter of great dicffiulty. Though strict in attending to their personal cleanliness, the villagers live in complete indifference to their unhealthy surroundings, and the sense of public cleanliness is wanting. The village site is generally dirty, crowded with cattle, and badly drained. The houses themselves are dark, ill-ventilated huts, built of mud dug out of some hole in the immediate vicinity, which becomes a stagnant filthy pool, the receptacle of all kinds

of dirt. The wells are not properly protected, and the drainage of the houses is apt to find its way into them; while the tanks are used indiscriminately for cooking and bathing. In spite, however, of the apathy of the people and the tenacity with which they cling to customs injurious to health, many sanitary reforms have been effected by the Local Boards, which in this respect serve as models to the rest of the Province. Systematic operations have been taken in hand to keep the larger villages in a sanitary condition by filling up unhealthy hollows, clearing away rank vegetation, and removing filth; and sweepers are employed in the larger villages under the control of a village headman or respectable resident.

In the towns the problem of sanitation is more difficult owing to the congested area which has to be dealt with. The houses are closely packed together along the main streets and in narrow side lanes; the better class of houses are built with little attempt to secure ventilation; while the majority are made of mud, built on a slightly raised floor and overcrowded with inmates. The Municipal Act gives the authorities power to deal with matters connected with the water-supply, drainage, street cleaning, sewage, etc.; and great improvements have been effected since its introduction in 1884. But the time has been too short to introduce all the reforms required, and the funds at the disposal of the municipalities are too limited to enable them to execute any large schemes, which would completely remedy the insanitary conditions produced by many centuries of neglect. All, moreover, have been severely handicapped of late years by the plague epidemic, which has crippled their resources. At present, the crying want in all the municipal areas is a proper scheme of drainage and water-supply.

VACCINATION.

Vaccination, which is compulsory only in municipal areas, appears to be regarded with some disfavour by the people. In 1905-06 the number of persons successfully vaccinated was 39,000 representing 21 per mille of the population—the lowest proportion in the whole of Bengal—and protection was afforded to 347 per thousand of infants under one year of age. The annual number of successful operations in the preceding 5 years averaged 23·1 per mille of the population, a figure lower than in any other district except Shāhābād and Sāran, as compared with the average of 26·7 per mille for the Patna Division, and 31·1 per mille for the whole Province. Apart from the general unpopularity of vaccination, there seems little doubt that the prevalence of plague has seriously interfered with the progress of the operations.

Thirty years ago there were only 5 dispensaries in the district situated at Patna, Bankipore, Bārh, Bihār and Dinapore. There is now a General Hospital at Bankipore and 15 dispensaries at the following places:—Patna, Badalpurā, Bārh, Bharatpurā, Bihār, Chāndī, Dinapore, Islāmpur, Karaiparsarai, Khusrupur, Maner, Masaurhī, Mokāmeh, Pūnpūn and Rājgīr. The General Hospital at Bankipore contains 124 beds for male and 20 beds for female patients; the Patna city dispensary contains beds for 30 male and 12 female patients; the dispensary at Dinapore for 19 male and 6 female patients; that at Bārh for 12 male and 6 female patients; and that at Bihār for 16 male and 8 female patients. The other dispensaries afford out-door relief only. MEDICAL INSTITUTIONS.

The number of these institutions has increased considerably during recent years, and their popularity has grown steadily. In 1896 the Commissioner, Sir J. A. Bourdillon, K.C.S.I., remarked that "the population is so vast, compared with the number of dispensaries and that of patients, that an increase in the number of the latter is a mere atom in the great mass and can indicate no general feeling. Many years must elapse before the people of Bihār will flock so freely to the dispensaries as they do in the North-Western Provinces." The statistics of attendance show, however, that the popularity of the English method of treatment has been steadily growing, the number of patients treated annually rising from 119,000 in 1895 to 160,000 in 1905 or by 34 per cent. in 10 years; the daily average number of patients in the same 2 years was 1,207 and 1,479 respectively.

Among other medical institutions may be mentioned the Lunatic Asylum at Bankipore, which has accommodation for 206 males and 56 females; the Temple Medical School at Patna, which will be described in Chapter XV; and the Duchess of Teck Hospital in the same city. This hospital is maintained by the Zanāna Bible and Medical Mission, which does much useful work among the women in Patna. It has a strong staff of lady doctors and nurses, and consists of 4 buildings erected in 1893-95, viz., a block containing out-patients and consulting rooms, compounders' room, store room, operating theatre and ward attaching; a separate ward block containing private wards arranged on the cottage hospital system; nurses' and matrons' quarters; and a lady doctor's house containing a private ward and consulting room. These buildings are situated not far from the river bank, on a plot of high ground, three quarters of a mile to the west of the Opium Factory in Patna.

The following tables contain statistics of the principal diseases treated and operations performed at each of the hospitals and

dispensaries under Government control, as well as of their receipts and expenditure, during 1906.

Name of Dispensary.	Diseases treated.					Number of surgical operations performed.
	Malarial fevers.	Diseases of the eye.	Diseases of the ear.	Worms.	Dysentery.	
Bankipore General Hospital.	3,080	3,046	3,253	1,227	598	3,051
Badalpurā Dispensary.	1,028	272	561	329	217	498
Bārh Dispensary	758	447	1,193	839	169	552
Bharatpurā "	1,260	116	699	205	150	224
Bihār "	2,030	1,815	2,322	833	571	959
Chāndī "	1,724	327	486	125	345	237
Dinapore "	2,446	668	1,415	539	173	1,107
Islāmpur "	1,267	309	249	110	195	219
Karaiparsarai "	2,364	410	525	432	549	239
Khusrupur "	2,161	637	840	243	271	266
Maner "	1,097	218	455	276	120	262
Masaurhī "	1,921	496	540	444	233	295
Mokāmeh "	659	159	464	276	110	274
Patna city "	1,096	2,039	1,652	461	215	1,701
Pūnpūn "	982	280	518	134	149	265
Rājgīr "	2,226	372	348	108	366	246
Total ...	26,099	11,611	15,520	6,581	4,431	10,395

Name of Dispensary.	Receipts.				Expenditure.	
	Government contribution.	District Funds.	Municipal Funds.	Subscriptions and other sources.	Establishment.	Medicines, diet, buildings, etc.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Bankipore General Hospital.	10,642	6,000	5,965	9,906	7,184	18,510
Badalpurā Dispensary.	9	1,332	...	41	640	790
Bārh Dispensary	69	600	900	172	609	1,287
Bharatpurā "	20	1,101	...	195	567	749
Bihār "	350	500	3,421	1,101	2,513	2,825
Chāndī "	10	1,037	...	3	564	486
Dinapore "	1,846	500	2,000	5,964	1,899	1,877
Islāmpur "	21	5,143	...	61	536	4,628
Karaiparsarai "	23	1,352	...	75	601	860
Khusrupur "	19	1,124	...	36	609	552
Maner "	16	1,157	...	...	540	733
Masaurhī "	24	953	...	21	645	353
Mokāmeh "	16	1,014	...	52	633	434
Patna City "	33	...	5,059	626	3,296	2,677
Pūnpūn "	19	930	...	18	537	430
Rājgīr "	21	1,061	...	100	613	751
Total ...	13,138	23,804	17,345	18,371	21,986	37,942

CHAPTER VI.

AGRICULTURE.

GENERAL CONDITIONS.

Natural divisions.

THE district may be divided into 4 broadly marked tracts, of which the first three are comprised within the Bankipore, Bārh and Dinapore subdivisions, while the fourth consists of the Bihār subdivision. These areas are, (1) the *diāra* lands along the Ganges; (2) a long narrow strip of high land along the Ganges; (3) a broad belt of low-lying country south of the upland strip just mentioned; and (4) the Bihār subdivision. In each of these tracts agricultural conditions vary considerably, and a brief account will therefore be given of each.

Diāra lands.

The *diāra* lands, which are found in the bed of the Ganges, stretch along the whole of the north of the district. The creation of these *diāras*, or *chars* as they are also called, is an interesting example of soil formation. Some back-water or curve of the river bed sets up an eddy in the current, which thereupon becomes sufficiently stationary to deposit a portion of the sand which it holds in solution. The level of the *char*, which is so far nothing but a heap of sand, then gradually rises as the water lying stagnant spreads a thin layer of clay and silt over the sand; and this deposit of silt deepens at every high flood, until at last the *char* rises above flood-level. The soil of such a *char* is extremely fertile, and grows magnificent crops; but if its growth is arrested by the river altering its course, so that the flood-water does not cover it during the second stage of its formation, it remains sandy and barren. These *diāra* lands are the most fertile in the district; they grow *bhadoi* crops before the river rises and *rabi* crops in the cold weather, both yielding magnificent harvests.

The upland tract.

The second tract is situated between the permanent bank of the Ganges and the low-lying tract to the south, and comprises all the land lying north of the East Indian Railway line throughout the breadth of the district, with the exception of a small area in the extreme north-west which is liable to inundation in the rains. In this tract *bhadoi* and *rabi* crops are chiefly grown, though rice is also cultivated in some places, especially in the neighbourhood of the Patna-Gayā Canal between Khagaul and Dinapore.

The low-land tract.

The third tract comprises the remainder of the Dinapore, Bankipore and Bārh subdivisions and may be further subdivided

into 3 separate areas. The western portion receives artificial irrigation from the canal running for about 40 miles near the western border of the district, which supplies the whole of the Bikram thāna and parts of the Maner, Dinapore, Phulwāri, and Masaurhī thānas. Further to the west the country is intersected by the Pūnpūn and its affluents the Morhar and Dardhā. These rivers are largely used for irrigation, but when the Ganges rises, their waters are forced back and the land is flooded. The third area consists of nearly the whole of the Bārh subdivision and extends from the extreme east of the district to the south of Patna city. The lands comprised in this belt of country, which are known as *tāl* lands, are subject to annual inundation from the Pūnpūn and other rivers, which meander from west to east on their way to the Ganges. To the east, however, part of the Mokāmeh thāna is served by irrigation works of the same kind as those constructed in the Bihār subdivision. The whole of this tract produces a comparatively small crop of *bhadoi* and rice, but usually yields a good *rabi* harvest.

The Bihār subdivision is divided into the hills in the south and the low country to the north. The whole subdivision is intersected by streams, which in the hot and cold weather contain little or no water, but at the time of heavy rain are filled from bank to bank. The greater part is provided with a system of irrigation works intended to store and distribute the water. Reservoirs called *āhars* are built, some of which are filled with rain-water and natural drainage, while others are replenished by damming the rivers. A number of artificial channels or *pains* convey the water from the rivers to the reservoirs, and other small channels conduct it to the fields of the cultivators. These irrigation works effectually protect the greater part of the subdivision from any general failure of the crops by drought, but there are two exceptions to the general rule, viz., the Islāmpur thāna (116 square miles) in the extreme south-west and the south-east corner of the Bihār thāna. The former thāna contains few irrigation works, and the Phalgu river, which traverses this area, has silted up. The land is mostly high and sandy, while some of it consists of sterile soil, impregnated with carbonate of soda. *Bhadoi* crops are not grown very extensively, and the land is not altogether suitable for rice cultivation, which has only been introduced of comparatively recent years. In the latter tract, which is comprised within the Asthāwān outpost, conditions are very similar, for this area has also lost the means of irrigation which it formerly possessed, owing to the silting up of its river channels.

Generally speaking, 4 classes of soils are recognized, viz., (1) *kewāl*, which contains about 70 per cent of clay; (2) *doras*, which is half clay and half sand; (3) *balsundrī*, in which sand preponderates over clay; and (4) *diāra* land, which may be either *doras* or *balsundrī* (usually the latter), but which is enriched every year by a deposit of silt. Besides these, there is in some places a white soil called *rehrā*, which is rendered more or less sterile by being impregnated with carbonate of soda (*reh*); when the impregnation is so great as to render it unculturable waste, it is known as *ūsar*. Soils.

Kewāl soil, which is a species of hard stiff clay, opening out when dry in gaping fissures, is cultivated with rice; but it is also suitable for *rabi* crops, as it retains moisture for a long period and *rabi* has to depend, to a great extent, on sub-soil moisture. One variety of *kewāl* in the Bārh subdivision, known as *tāl* land, is too deeply submerged during the rains to grow rice, the main product of this soil elsewhere at that season, but yields splendid *rabi* crops.

Doras soil, when low-lying, produces rice and *rabi* crops; while *bhadoi* and *rabi* crops, such as maize and *arhar*, are raised on it, if it is in the uplands. The richest *doras* soil consists of what is known as the *bhīth* or *dih* land, *i.e.*, the belt near the village homesteads, which is better manured and more carefully cultivated than land at a distance. Here well irrigation is largely practised, and the most valuable crops, such as poppy, potatoes and vegetables, are grown extensively.

Balsundrī soil is a sandy loam, which grows *bhadoi* and *rabi* crops, such as *maruā* and barley; and the same crops are raised on *diāra* lands, but the favourite crop in the latter is the castor-oil plant.

For the *bhadoi* and late rice harvests the distribution most favourable to agriculture—the husbandman's ideal year—is when premonitory showers, falling in May or early in June, facilitate that spade husbandry which, to secure a really good crop, must precede ploughing operations. The rain in the end of June and in July should be heavy: then should come an interval of comparatively fair weather, in which weeding operations may be successfully prosecuted. The September rains must be heavy, shading off into fine weather with October showers. On the sufficiency of the September rains, more than of any other month, depends the character of the winter rice crop. Finally, periodic showers from December to February inclusive are essential to a good *rabi* harvest.* Rainfall.

* A. P. MacDonnell, *Food-grain supply of Bihār and Bengal*, Calcutta, 1876.

Irrigation.

The subject of irrigation will be dealt with more fully in the next chapter; and it will suffice here to say that the whole district depends largely on irrigation for its crops. In the headquarters and Dinapore subdivisions the Patna-Gayā Canal, a branch of the Son canal system, supplies a considerable area. In the Bihār subdivision the landlords and cultivators maintain a large number of private irrigation works fed partly by natural drainage and partly by the rivers flowing northwards from the Gayā district. The Bārh subdivision relies almost entirely upon the floods from the Ganges and other rivers to fertilize the soil for the *rabi* crops and to supply moisture for its growth; and rice is very little grown there. Well irrigation is universal in the neighbourhood of villages, where poppy and vegetables are grown.

PRINCIPAL CROPS.

As in other parts of Bihār, the crops grown in Patna are divided into three great divisions—the *aghani*, *bhadoi* and *rabi* crops. The *aghani* consists of the winter crop of rice, which is cut in the month of Aghan (November-December), and sugarcane; the *bhadoi* is the early or autumn crop, reaped in the month of Bhādo (August-September), consisting of 60 days' rice, *maruā*, *kodo*, maize, millets and less important grains; while the *rabi* crop, which is so called because it is harvested in the spring (*rabi*), includes such cold-weather crops as gram, wheat, barley, oats and pulses. The normal acreage of the *aghani* crops is 559,000 acres or 48 per cent. of the normal net cropped area, of the *bhadoi* crops 240,000 acres (21 per cent.), and of the *rabi* crops 459,700 acres (40 per cent.). There are also 21,000 acres, or 2 per cent. of the normal net cropped area, under orchards and garden produce.

If the crops are divided into the classes usually adopted in the statistical returns, we find that out of the normal cropped area of 1,279,700 acres, cereals and pulses account for 1,318,300 acres or 90 per cent. of the whole, while oil-seeds occupy 41,900 acres or 3 per cent. The area under the remaining crops is comparatively small. Rice, of which 46 varieties are recognized, is the staple crop of the district. It is grown most extensively in the Bihār subdivision, which consists for the most part of low-lying land suitable for its cultivation. Here no less than 237,300 acres out of a total cultivated area of 378,100 acres are under rice; while the Bārh subdivision is better adapted for the cultivation of *rabi* crops and grows but little rice.

Rice.

Rice occupies a normal area of 554,300 acres, and *aghani* or winter rice forms the greater part of this crop, being raised on 538,800 acres, or 46 per cent. of the normal net cropped area. It is sown broadcast after the commencement of the rains

in June or July on lands selected for seed nurseries, which have previously been ploughed three or four times. After four or six weeks, when the young plants are about a foot high, they are generally transplanted; each plant is pulled out from the land, which is soft with standing water, and planted again in rows in flooded fields in which the soil has been puddled. The rice is then left to mature, with the aid of water, till towards the end of September. The water is then drained off and the fields are allowed to dry for 15 days, and at the end of that time they are again flooded. It is this practice, known as *nigār*, which makes the rainfall, or failing that, irrigation essential to successful harvest. These late rains (the *Hathiyā*) are the most important in the year, for not only are they required to bring the winter crops to maturity, but also to provide moisture for the sowing of the *rabi* crops. Should no rain fall at this period, or if water cannot be procured from artificial sources, the plants will wither and become only fit for fodder; but if seasonable showers fall or the crops are watered from *āhars*, *pains* or canals, the rice comes to maturity in November or December, and is then reaped. The greater portion of the rice crop is transplanted, but that on inferior lands is sown broadcast. In low-lying marshy lands sowing is commenced as early as April. When the rainfall is plentiful and the land is low enough to remain constantly under water, nothing but weeding is required. On higher lands, and in case of deficient rainfall, irrigation is necessary.

Other kinds of rice.

The *bhadoi* rice, which covers 14,200 acres, is also sown broadcast in June or July and not transplanted; it is regarded as a 60 days' crop (called *sāthi* from *sāth* sixty), and is generally harvested in August or September. There is another kind of rice, known as the *boro* or spring rice, which is sown in January, transplanted after a month and cut in April. It is grown only on marsh lands and in the beds of shallow streams, and the area (1,300 acres) cultivated with it is insignificant.

A noticeable feature of rice cultivation is the way in which it is conducted according to the lunar asterisms called *nakshatras*.* The seed-beds throughout the country are, if possible, sown within a period of 15 days, called the *Adra nakshatra* which lasts from about the 20th June to the 5th July. Transplantation

* The Hindu year is divided into 27 *nakshatras*, each representing a certain portion of the moon's path in the zodiac. The agricultural year is marked out by the position of the sun in these spaces; thus, when the cultivator says that he does anything in such and such a *nakshatra*, he means that he does so when the sun is in that particular section of the zodiac. In other words, agriculture follows the solar year.

from the seed-beds goes on during the *Punarbas*, *Pukh* and *Asres naksatras* (18th July—15th August). The water on the fields in which the young plant has grown up after transplantation is regularly drained off in the *Utra nakshatra* (12th—25th September), a period when, as a rule, there is little rain; and after the exposure of the soil to the air and sun, the usual heavy rain of the *Hathiyā nakshatra* (26th September—7th October) is awaited. After this, it is the universal custom to keep the fields wet during the *Chitra nakshatra* (8th—20th October); and at the commencement of the *Siwātī nakshatra* (21st October—3rd November) they are again drained, and the paddy is left to itself till the *Bisākha nakshatra* (4th—15th November) when it is cut.

Although there are sometimes slight variations in the times of sowing and transplanting from those given above, the cultivators are always careful to drain off the water from the fields in the *Utra nakshatra*. It may be said that every cultivator begins, if he possibly can, to let off the water on the first day of that *nakshatra*, and this is done, without any hesitation, in the country commanded by the canals, because the cultivator looks to them to supply him with water, whether the *Hathiyā* rain fails or not. It is generally agreed that after this draining (*nigār*) rice plants cannot exist for more than from 15 to 20 days, unless watered, without rapid deterioration; and as no ryot will take water till the *Hathiyā nakshatra* has commenced, the Canal Department is called upon to irrigate within a few days every acre under lease. If water is delayed a week after it is wanted at this stage, the crop suffers; if it is delayed three weeks, it withers beyond redemption.

Bhadoi crops.

The *bhadoi* crops require plenty of rain with intervals of bright sunshine to bring them to maturity, and constant weeding is necessary for a good harvest. The time of sowing depends on the breaking of the monsoon; if the rainfall is early, they are sown in the beginning of June; but they can be sown as late as the middle of July without the crop being lost. Harvesting usually extends from the 15th July to the 15th October.

Maize.

The principal *bhadoi* crop is maize or Indian corn (Zea Mays), known locally as *makai* or *janerā*, which is grown on 114,000 acres or 10 per cent. of the normal net croped area. It is sown in June and July and harvested in August and September. During the latter months the lofty bamboo platform (*māchān*), erected by the cultivator to serve as his watch-tower while the harvest is ripening, is a striking feature of the landscape; these platforms are erected because the crop has to be carefully protected from crows and jackals. Maize is very largely the poor man's food,

being consumed in the form of *sattu*, while the cobs are parched and form a favourite article of diet.

The *bhadoi* crop most extensively grown after maize is *maruā* (Eleusine Coracana), which is raised on 63,800 acres or 6 per cent. of the normal net cropped area. This is a valuable millet, which is sown at the commencement of the rainy season and cut at the end of it. It is partly sown broadcast and partly transplanted to ground that afterwards gives a winter crop. The grain is largely consumed by the poorer classes in the form of *sattu*, or is converted into flour and made into a coarse bread; in bad seasons, when the rice crop fails, it supports them till the spring crops have been harvested. *Maruā.*

Jowār (Sorghum vulgare) is another valuable millet grown on 15,500 acres; it is sometimes called *jinorā* or *janharī*, *i.e.*, the little *janerā* (maize) with reference to the smallness of its seeds as compared with those of maize. *Jowār.*

Kodo (Paspalum scrobiculatum) is another millet sown on poor lands early in the rains and reaped after they are over. It is a millet cheaper than rice, which is popular with the poorer classes, as it can be readily grown on an inferior soil; it is eaten boiled like rice or sometimes in *chapātis*, but is not very nutritious. *Kodo.*

Ploughing of the fields for the *rabi* crops commences early in the rains and is continued at convenient intervals, sufficient time being given to allow the upturned soil to be exposed to the air. In the case of clay soils in unirrigated parts, more frequent ploughing is necessary for all *rabi* crops, because otherwise the soil would become so hard that, if there was no rain at the sowing time, a crop could not be sown. The time of sowing *rabi* is generally regulated by two circumstances—the heavy rains of the *Hathiyā nakshatra* (26th September to 7th October), and the approaching cold season. If sown too late, the plants will not become strong enough to resist the cold; if sown too early, the heavy rain will probably drown the seed and sprouting crop, and so necessitate re-sowing. The cultivators are thus anxious to sow as soon as the heavy rains have ceased, and the general rule is that the proper time for sowing most *rabi* crops is the *Chitra nakshatra* (8th to 20th October), and that it must not be delayed beyond the *Siwāti nakshatra* (2[illegible] October—3rd November). A sufficient supply of water is essential at this time; later on several waterings are required, and if there is no rain, the crops have to depend on well irrigation. They are finally harvested between the last week of February and the middle of April. *Rabi crops.*

The most important of the cereals is wheat, which occupies altogether 125,600 acres or 11 per cent. of the normal net cropped *Wheat.*

area. Sowing begins in October, the seed being sown broadcast or by means of a seed drill, called *chura*, attached to the plough; and the crop is harvested in March. Wheat is regarded as one of the most delicate of all the *rabi* crops.

Barley.

Barley is grown on a normal area of 75,000 acres (6 per cent. of the normal net cropped area), mostly on the sandy loam called *balsundri*. Sowing takes place in November, after the soil has been prepared by ploughing, and has been manured with ashes and cow-dung when they are available. The crop is usually not irrigated if there are timely showers, but in a dry season it receives a few waterings from any adjacent well. It is, as a rule, ready for harvest in April.

Gram.

The other great class of *rabi* crops consists of pulses, of which gram or *būnt* (Cicer arietinum) is by far the most extensively grown, a normal area of 82,100 acres or 7 per cent. of the normal net cropped area being given up to it. Besides forming an excellent fodder for horses, this pulse is eaten by the natives in all stages of its growth. The young leaf is eaten and the grain is split and converted into *dāl*, or pounded into *sattu*.

Among other *rabi* crops may be mentioned peas, the *chīna* millet (Panicum miliaceum), *kulthī* (Dolichos biflorus) and various pulses and lentils, such as *arhar* or *rahar* (Cajanus indicus), *masurī* (Ervum Lens) and *khesāri* (Lathyrus sativus), the crop last named being frequently sown broadcast among the rice stubble.

Oil-seeds.

Oil-seeds occupy an important position among the *rabi* crops. The chief is linseed (Linum usitatissimum), which is grown on a normal area of 13,400 acres; it is nearly always sown separately or with wheat and gram. The other principal oil-seeds are mustard and rape, which are grown on 12,400 acres.

Castor oil.

The castor oil plant is the special crop of *diāra* lands. There are 2 varieties, one large and the other small. The former is sown mixed with *bhadoi* crops, while the latter is a *rabi* crop sown in September and reaped in May. It is reported to yield 4 to 6 maunds to the acre, while one maund produces about 16 seers of oil.

Other crops.

The fibre crops are inconsiderable, the normal area being 3,900 acres, of which 1,100 acres are occupied by cotton. Jute is not grown. Tobacco is grown on the small area of 2,000 acres, and is of little economic importance. Of the other food crops by far the most important are sugarcane and poppy.

Sugar-cane.

Sugarcane, which is grown on a normal area of 20,200 acres, is one of the most profitable crops grown in the district in spite of the labour and expense its cultivation requires. It is a crop which not only exhausts the soil, but occupies the ground for a

long period, extending over a year. It is planted during February or March, in cuttings of about a foot in length placed in rows about 2 feet apart. When the plant begins to sprout, it is well watered and the surrounding earth is loosened. Each plant grows into a cluster of canes, which are generally ready for cutting in January or February. The crop requires great care, and must be frequently irrigated.

The poppy generally cultivated in this as in other districts of Bihār is *Papaver somniferum* or *album*, a plant with white flowers and white seeds, which is better suited to the climate than the red or purple flowered kind which is extensively grown in Mālwā. There are two species commonly grown, one with extremely serrated leaves, which is held to be the superior kind, and another with red and white petals, and also having very serrated leaves, which is grown to a very small extent; the latter produces opium of excellent quality, but the yield seems to be small. The production of opium being a Government monopoly, no person is allowed to grow poppy except on account of Government. Annual engagements are entered into by the cultivators, who, in consideration of the payment of an advance, agree to cultivate a certain quantity of land with poppy and to deliver to Government the whole of the opium produced at a rate fixed according to its consistence. The price paid is Rs. 6 per seer for the standard consistence of 70 degrees, *i.e.*, if it contains 70 per cent. of pure opium, and it increases or decreases *pro rata* according as the opium is above or below that standard. Poppy.

The best soil for poppy is a sandy loam, so situated that it can be highly manured and easily irrigated, and for this reason homestead land is generally selected. It is customary to grow poppy after maize, wherever possible, the ground being prepared as soon as the maize has been removed; but in a few rare cases the land is left fallow during the rains. The cultivation requires much attention throughout the growth of the plant. The ground is prepared by repeated ploughings, weedings, and manuring; cow-dung, ashes and sweepings are the manures chiefly used, but the manure available is yearly decreasing as the supply of cow-dung is generally required for fuel in the absence of a sufficient supply of fire-wood The seed is sown from the third week of October till the middle of November. Several waterings and weedings are ordinarily necessary before the plant reaches maturity in February; to facilitate the process, the field is usually divided into small squares, and in some places is laid out in ridges as in potato fields.

After the plant has flowered, the first process is to remove the petals, which are subjected to a process of baking, and thereby made to adhere together, and manufactured into thin round sheets, about 9 inches in diameter (known departmentally as leaves), which are used afterwards as coverings for the provision opium cakes. The opium is then collected during the months of February and March, by lancing the capsules in the afternoon with an iron instrument and scraping off the exudation the next morning; this instrument, which is called a *naharni* or *nastar*, consists of a kind of four-pronged lancet tied round with string, so that only about one-twelfth of an inch of steel protrudes. From the beginning of April the cultivators bring in their opium to the weighment centres of the different sub-agencies, where it is examined and weighed, and the balance due according to the Opium Officer's appraisement is paid to them on account, after deducting the advances made. Final adjustments are made between August and October, after the value of the drug has been ascertained by assay at the Patna Factory, where the final process of preparing the drug in balls or cakes is conducted.

There is a tendency for the cultivation of poppy to decrease, as year by year it is becoming less profitable to the ryots. The plant is delicate; a thoroughly favourable year (such as 1903, when some cultivators' fields produced as much as 18 seers of opium per *bīgha*) comes only at uncertain intervals; and the cultivators have had to contend with a number of bad seasons. There is accordingly a marked tendency to withdraw from an industry so precarious and to substitute the more robust cereals or such paying crops as potatoes, chillies and vegetables, which can generally be grown at a greater profit and with less trouble. This movement has been quickened by the fact that the value of cereals has increased of recent years, while the price paid for the crude drug has remained stationary since it was raised in 1895. The rapid extension of railways has also been a very important factor in reducing the popularity of poppy cultivation. Formerly, when railways were few, opium had a great advantage over cereals or other crops, in that the drug was valuable and occupied only a small space, considering its value; but as railways increase, this advantage disappears, and the cultivator naturally prefers less delicate crops. The result of these combined influences is shown in the decrease of the area under cultivation from 26,314 acres in 1881-82 to 11,017 acres in 1906-07. An account of the manufacture of opium will be found in Chapter IX.

Vegetables and fruits.

Vegetables are cultivated in garden plots for household use and also on a larger scale in the neighbourhood of towns. The

most extensively grown are the potato, egg-plant or *baigun* (Solanum Melongena), and groundnut (Arachis hypogæa), white pumpkins (Lagenaria vulgaris) and gourds (Benincasa cerifera) may be seen climbing over the roofs of the houses in nearly every village. Onions, yams, turnips, cabbages, beans, sweet potatoes and cucumbers are also common, and in the winter radishes, carrots and melons are cultivated. Potatoes are grown very extensively and are exported in large quantities, the Patna potato being one of the best varieties grown in the Province. Melons are grown in considerable quantities in the fields near the bank of the Ganges; they are of 2 kinds, the musk melon or *kharbuza* and the water melon or *tarbuz*. Both are sown in sandy soil, generally in October, and come to maturity in March or April. There are also two kinds of cucumber, one a large variety called *kakrī* and the other a smaller species called *khīra*. Pumpkins and gourds are put to a variety of uses. They are eaten raw and also in curries; and the rind is used by fishermen to float their nets; while the hollow gourd is used by musicians as a sounding board for their guitars and by religious mendicants to serve as a water-bottle. Among condiments the favourite is the chilly, which is grown in large quantities near the homesteads; turmeric, coriander and ginger are also cultivated extensively.

The most popular fruit is the mango, which grows freely and forms a valuable addition to the food of the people during the hot weather, though the flavour of the local fruit is decidedly inferior to that of the Mālda and Bombay varieties. Of the other cultivated fruits, the commonest are the plantain, lemon, *līchī* (Nephelium Litchi), jack fruit (Artocarpus integrifolia), custard apple (Anona squamosa) and *bel* fruit (Ægle Marmelos). The *khajur* tree (Phœnix sylvestris) is cultivated abundantly for the sake of its juice, which is made into liquor; and the *mahuā* flower is used for the manufacture of country spirit and is also eaten by the poorer classes. Last but not least among local fruits may be mentioned strawberries, which, though small, have a delicious flavour. They are grown in large quantities at Dinapore, which has as high a reputation for its strawberries as Bankipore has for its roses.

EXTENSION OF CULTIVATION.

Out of the total area of 2,075 square miles comprised in the district, no less than 1,686 square miles are now under cultivation, 191 square miles being twice cropped; and there are only 69 square miles of culturable waste other than fallow. The Bihār subdivision contains the largest uncultivated area in proportion to its size, viz., 207 square miles out of a total area of 791 square miles, while the headquarters subdivision contains the least, viz., 77 square miles

out of a total area of 334 square miles; but it must be remembered that in Bihār a large tract is covered by the rocky Rājgīr Hills, and only 27 square miles are culturable waste. In the district, as a whole, nearly the entire area capable of cultivation is already under tillage, and there is little room for a further advance of the plough.

IMPROVEMENT OF METHODS. The Bihāri is, on the whole, a conservative cultivator with an apathetic indifference to agricultural improvements, and the Patna peasant is no exception to the general rule. Various experiments have been made from time to time in the Government and Wards' estates with different varieties of manures, seeds and modern implements, but these experiments have had little influence on cultivation generally. Practically, the only new appliance which has found favour with the people is the Bihiā sugarcane mill. This is an iron roller mill worked by bullock-power, invented in 1874 by the proprietors of the Bihiā estate in Shāhābād, and hence known as the Bihiā mill. Its popularity is now firmly established, and the old-fashioned wooden mills which necessitated the cutting up of the cane and extracted a mere fraction of the juice are now no longer seen.

Selected seeds and new varieties of crops have also failed to find favour, with the exception of potatoes, which the cultivators, especially those along the bank of the Ganges, have taken up vigorously. An agricultural experimental farm has recently been started at Bankipore, south of the railway station, 927 *bīghas* having been acquired for the purpose; and an Agricultural Association has also been formed. It is hoped that these institutions will help, to some extent at least, to popularize improved methods of cultivation.

Rotation. The scientific rotation of crops is not adopted as a principle of agriculture, but is observed as a matter of practice, especially in the case of the more exhausting crops, such as sugarcane, which is never grown on the same land year after year, but is always alternated with other crops, generally with rice. A great part of the land growing winter rice bears that crop year after year, but sometimes a second crop of *khesāri* is raised, or if the land continues moist until harvest time, it may be ploughed and sown with gram and peas or barley. The *bhadoi* crops of early rice, maize and millets are also followed by a mixture of various pulses and oil-seeds with wheat and barley, the mixture of pulses and cereals serving the purposes of rotation, as the pulses belong to the leguminous family and enrich the soil with nitrogen.

Manures. Manure is largely used for poppy, sugarcane, potatoes and other garden produce, but not as a rule for other crops.

Cow-dung is the most important manure, but its value is much diminished by the negligent manner in which it is stored. Besides this, a great deal is lost by conversion into fuel cakes, as firewood is scarce, and its high price makes its use prohibitive for the ryots. For the most part, therefore, cow-dung only finds its way to the fields in the form of ashes; and the only other manure in common use consists of household refuse.

In addition to the ordinary country breeds there are two local varieties of cattle, one a cross between the Hansi and the country breeds, and the other a three-quarters or half English breed known as the "Bankipore breed." The former class are large massive animals; the bullocks do well for carts and for ploughing, but the cows are not very good milkers. The Bankipore breed is the residue of an English stock imported some 50 years ago by Mr. William Tayler, formerly Commissioner of Patna, who started a cattle farm at Lohānipur south of the Bankipore railway station and also inaugurated an agricultural exhibition. The animals are not usually very large, but the cows are excellent milkers, giving from 8 to 16 seers daily; owing to their smaller size they cost much less to keep than the other breed. The bullocks are not heavy and strong enough for the work required of them, and are not thought much of by the natives. The breed has deteriorated greatly through in-breeding and want of new blood. To improve the strain the Patna District Board imported two bulls from Australia; and more recently it has purchased a Montgomery bull for the improvement of the indigenous breed. CATTLE.

Cattle fairs are held at Bihiā in the Dinapore subdivision twice in the year, about the 13th Phāgun and the 13th Baisākh. An agricultural exhibition is held annually in connection with the former fair, towards which the District Board contributes, and which also receives grants from Imperial and Provincial Funds for prizes for cattle. A cattle fair is also held at Ainkhān Bazar in the Bikram thāna of the Dinapore sub-division.

Cattle of the local breed, though hardy and suited to the climate, are generally of a very mediocre stamp; little or no care is taken in selecting bulls for breeding, immature or poor specimens being used; and the Brāhmanī or dedicated bulls are usually no better than their fellows, though the freedom with which they are allowed to graze keeps them in better condition. The stock has thus little chance of improvement, and besides the want of careful and systematic breeding, there is difficulty in obtaining pasturage. Grazing grounds are few, and fodder is

scarce, for during the hot weather the ground retains little moisture and the grass is parched up by the burning sun. Nearly all the land available for pasturage, moreover, has been given up to cultivation; and the cattle have to be content with the scanty herbage found in the arid fields or are stall-fed on chopped straw, maize stalks, and occasionally linseed.

Buffaloes are employed for the plough, especially when deep mud is being prepared for the transplantation of paddy, and are also used for slow draught work, but their chief value is for the milk which they yield in large quantities. Sheep are reared on a small scale, but are undersized and of poor physique. Goats are bred in almost every village, and pigs of the usual omnivorous kind are kept by the low castes, such as Doms, Dosādhs and Musahars. The only horses are the usual indigenous ponies; they are generally undersized and incapable of heavy work, but those used for *ekkās* often have astonishing endurance and a great turn of speed. Though very hardy, they are generally broken in too early, and are sometimes starved or worked to death before they are 7 or 8 years old.

Veterinary assistance. Veterinary assistance is afforded at a veterinary dispensary which the District Board and the Patna Municipality jointly maintain at Patna; 114 horses and 35 cattle were treted as in-patients at this dispensary in 1905-06, and 2,263 horses and 361 cattle as out-patients.

CHAPTER VII.

IRRIGATION.

THE agricultural prosperity of Patna depends largely on an extensive system of artificial irrigation. To the west the cultivators have the benefit of a portion of the Son canal system, and are thus certain of an ample and regular supply of water; but elsewhere the people are dependent on indigenous methods of irrigation which have practised from time immemorial. This indigenous system is so devised as to utilize not only the rain water and the water brought down by the rivers debouching from the Gayā district, but also as much of the flood water as possible. This is done chiefly by means of reservoirs, called *āhars* or *khazānas*, which are formed by constructing retaining embankments across the line of drainage. The water is impounded in these reservoirs and distributed over the fields through narrow irrigation channels called *karhās*. Wherever the level of the fields to be irrigated is lower than that of the *āhar*, water is led into the *karhās* through pipes known as *bhoklās* ; while if the level of the fields requiring irrigation is higher, water is raised to the requisite height by means of artificial water-lifts. The water, after being carried to the fields, is retained in them by means of a network of low banks (*āl*) called collectively *genrābandi*. INDIGENOUS SYSTEM.

In the south of the district dams are built across the streams in order to divert the water for the irrigation of the land, and in the south-east there are a number of long water channels or *pains* leading from the rivers to the fields. In the extreme east of the district in low *tāl* lands, where flood water is naturally retained longer by the soil, *āhars* are not needed, and the cultivators have recourse to temporary wells. Such wells are also generally used in the fertile tract lying immediately to the south of the Ganges, owing to the proximity of which neither *āhars* nor *pains* are required.

In Patna *āhars* are the most important works of irrigation owing to their number and the large area they supply. An *āhar* *Āhars*.

is an artificial catchment basin formed by blocking the drainage of the surface water, or even a small drainage rivulet, which thus locks up the water and stores it for the supply of the fields. These catchment basins are nearly always of a more or less rectangular shape, embankments being raised on three sides of the rectangle, while the fourth side is left open for the water to enter. The highest embankment is at the lowest end, and the other two embankments project from either side, diminishing in height as the level of the ground rises. In this way a three-sided catchment basin is formed, following the slope of the land and having some arrangement to let out water, at the spot where the drainage would naturally issue if there were no embankments.

If the *āhar* is built across a drainage channel or other rivulet, and thus may receive more water than it can hold, there is a spill or weir to pass off surplus water, which may then flow on to another *āhar* lower down. In small *āhars*, where the quantity of water banked up is not great, it is generally sufficient to cut a narrow passage through the earthen bank at the deepest spot to draw off the water as required. If the mass of water is great, a half pipe, formed out of the trunk of a palm tree and known as a *bhoklā*, is let into the bank to protect it from excessive erosion. The different parts of an *āhar* have also distinctive names. The bed inside the embankments is the *pet* or belly, the banks are called *pind*, and the main bank at the lowest side of the *āhar* is the *pīth* or back, a name which is also frequently given to the portion behind the embankment.

When the water is wanted to irrigate lands on the same or a higher level, it is lifted by one of the methods used for raising water described later on. One or other of these lifts is erected on the edge of the *āhar*, and the water is raised into a channel on a higher level, through which it flows to the fields where it is required. If the water in the *āhar* is low and does not reach the bank, a depression (*kandāri*) is dug by the side of the bank and a small channel is cut from the deep part of the *āhar* leading into this depression. Sometimes, when the level of the water is very low, it is necessary to employ a series of two or even three lifts to raise it to the level required.

Small repairs to *āhars* are done by the cultivators, while those requiring considerable expenditure are carried out by their landlords.

Irrigation from rivers.

Towards the south of the district it is a common practice to build dams (*bāndhs*) across the rivers, which often divide into a number of small channels which are easily dammad. These dams

are most frequent in the Bihār subdivision, which is intersected by numerous streams, generally containing little or no water, but at time of heavy rain filled from bank to bank. The water is diverted into the various channels and reservoirs by means of these dams; they are cut as soon as a sufficient supply of water has been obtained, and the stream then rushes on till it comes to the next dam. *Pains*, or artificial watercourses, are usually employed to carry off the river water in the comparatively dry tracts near the hills. They are generally led off from a point some way upstream above the level of the land they are intended to irrigate; but very long *pains*, with an extensive system of distributaries, are not found in this district as in Gayā. In many cases nearly all the water of the streams and rivers is diverted by means of *pains* and dams, and is absorbed before they ever reach the Ganges.

Genrābandi. The system known as *genrābandi* is chiefly employed to supplement artificial irrigation from rivers, *āhars* and wells, its object being to render irrigation more effectual by giving the soil full time to absorb the moisture. In order to secure this object and to prevent the water escaping, a series of low retaining banks are built, which are connected with other banks at right angles. The main outer embankment (*gherwā*), which is about 4 feet high, encloses a considerable area; this is split up by minor embankments called *genrā*, and within these again are low banks (*āl*) round the fields. This series of banks, which has aptly been described as resembling an enormous chess-board, is admirably adapted for retaining water in the fields.

Wells. As water does not remain in the rivers for more than a few months in the year, irrigation must be carried on from *āhars* or wells when this source of supply fails. In a very dry season the *āhars* also dry up by the end of the year, and from January to June recourse must be had to wells except when rain falls. Well irrigation is universally employed for land growing market and garden produce, poppy, and other crops in the immediate vicinity of the villages, where the produce is much better and more valuable than in the land further from the village which is irrigated from *āhars*. Temporary wells are also commonly used for irrigation in the *tāl* lands and in tracts where the soil is sandy or along watercourses. They are most extensively used in the strip of fertile land adjoining the Ganges.

Water-lifts. The methods of drawing and distributing water are those common to the whole of Bihar, and here, as elsewhere, the most usual contrivance for lifting it is the *lātha* or lever. This consists of a long beam working on an upright forked post, which serves

as a fulcrum; at one end the beam is weighted with a log, stone or mass of dried mud, and at the other is a rope with a cone-shaped bucket attached, which when not in use rests above the well. When water is required, the cultivator pulls down the rope till the bucket is immersed; as soon as the tension is relaxed, the weight attached to the lever raises the bucket of itself; and the water is then emptied and led by narrow channels into the fields.

Irrigation by means of the *mot* (leather bucket) is much rarer. When this method is employed, water is raised by a large leather bucket secured to a rope, which passes over a rude wooden pulley supported by a forked post, and is fastened to the yoke of a pair of bullocks. These supply the motive power, for as soon as the bucket has been filled, they descend an inclined plane, varying in length with the depth of the well, and thus bring it to the surface. One man is required to look after the bullocks, and another is stationed on the well to let down the *mot* and empty it when it comes to the surface.

Two other water-lifts commonly used are the *karīng* and the *sair* or *chānr*. The *karīng* is a long wooden scoop, made out of a single piece of wood, hollowed out and shaped like one-half of a canoe. The broad open end of this scoop rests on the water-channel leading to the field, and the pointed closed end is dipped into the water, which is then raised by means of a lever overhead with a weight at the end of it. This machine is used for lifting water either from the reservoirs (*āhars*) or from a lower to a higher channel where water is plentiful and the elevation small. The *sair* or *chānr* is used when the quantity of water remaining is small; it is a triangular basket made of bamboo with the edges raised on two sides; cords are attached to each side, and these are held by two men, one standing on either side of the place from which the water has to be raised. Holding the ropes attached to either side, they swing the basket backwards, and bringing it down sharply into the water, carry the forward motion of the swing through, until the basket, now full of water, is raised to the level of the water channel, when the contents are poured out.

Working of the system.

There can be no doubt that the indigenous system of irrigation described above is indispensable to Patna, and that without it a large portion of the district would be converted into unculturable waste. In the Bihār subdivision, where such irrigation works are most common, and where they are absolutely necessary to render rice cultivation possible, they are directly connected with the *bhāoli* system of produce rents. Their construction

requires a large expenditure, which the ryots themselves would be unable to afford, and a degree of combination, which they have not yet attained. The whole of the tenants in one village may depend upon the water obtained from one *āhar* or *pain;* one reservoir or channel again may serve several villages some distance apart; and it is quite beyond the means of the cultivators to construct and keep up such extensive works or maintain their rights in them against the encroachment of others. The landlord is the only person who can supply the capital for their construction or fight for the villagers' rights; and for this again ample means are necessary. Without *pains* and *āhars*, the tenant in many parts would get no rice crops; and on the other hand, if he paid a fixed cash rent to his landlord, the latter would be in a position to spend the money in other ways and neglect the duty of laying out channels and embankments and of keeping them in order. Custom has, therefore, decreed that these works shall be made and maintained by the landlord, while the tenant pays the latter a share of the actual crops. This arrangement serves the interests of both parties; for if the landlord constructs and maintains the irrigation works required—known locally as *gilandāzi*—he gets a large rent, and the tenants a good harvest; if he does not, he gets but little rent, and the cultivator is compensated for the poorness of his crops by the rent being commensurate with the outturn.

Expenditure on such works of improvement is, therefore, a good investment for landlords, as they rapidly repay the outlay; but, unfortunately, there is a tendency on their part to neglect this duty. Nearly all the large and important *pains* and *āhars* were made many years ago, when large areas were under the control of single zamīndārs, and the local authority of these zamīndārs to enforce their orders and wishes was more absolute than it is, or can be, under the restrictions enforced by the legislation of more recent times. As a general rule, no large *pains* or *āhars* are now made, and many of the largest of those constructed in former times have fallen into disrepair and even diusse; while a similar want of activity is seen on the part of landlords with regard to the construction of large or important irrigation wells. This neglect is due to the gradual disintegration of property, that *parcellement* of proprietary rights which has been encouraged by modern legislation. Where formerly there was a single zamīndār in more or less absolute authority, there are now perhaps fifty petty land-holders whose interests conflict or whose relations are so strained that they can never combine to carry out a work of mutual benefit. The same weakening of the

zamīndār's influence has also led in recent times to more frequent disputes than formerly regarding the distribution of water from *āhars*.

Apart, moreover, from the attitude of the landlords, these artificial irrigation works are apt to break down owing to the absence of proper engineering knowledge. Those *āhars* which form reservoirs large enough to be of material use in storing water, hold back the drainage of considerable areas, and being in many cases not provided with proper escape weirs, they are liable to be breached on the occurrence of heavy rain and made useless for the time—and that too the time when they should be most useful. Similarly, the *pains* are not only neglected owing to the subdivision of proprietary rights, but they suffer from the want of proper headworks to control the inflow as well as to regulate the water level of the channel at its entrance. Much damage is consequently caused by their scouring out at the intake; and sometimes such widening and deepening ends in the *pains* becoming small rivers. In this way, the original bed of the river becomes silted up; the tract of country formerly irrigated from it by other *pains* taking off lower down are left without means of irrigation, and cultivated lands are converted into waste; while the main stream, having adopted the artificial channel of the *pain*, cuts away the adjoining land, and floods and depreciates other lands by a deposit of sand.

A very striking instance of the injury caused in this way is afforded by the Sakrī, the course of which between Bihār and Asthāwān has been altered by the construction of two large *pains*, which take off about 12 miles south of Bihār. These channels have for want of proper regulating works gradually enlarged themselves until they carry off more than two-thirds of the supply of the main river. They are now quite beyond the control of the landlords and do considerable damage when the Sakrī is in flood. A project was prepared for regulating the flow of water in these channels, but the landlords interested declined to pay the cost and the matter was dropped. The lower portion of the Sakrī river below the offtake of these channels is also silting up very rapidly as a continually decreasing supply of water passes down it, to the detriment of villages on its banks. How serious is the effect of such silting here and elsewhere will be understood from the fact that it has caused two parts of the district to be liable to scarcity, viz., the south-east corner of the Bihār thāna comprised within the Asthāwān outpost and the south of the Islāmpur thāna. In both these tracts the reason is the same, viz., that owing to the silting up of the channels from which the peasants used to obtain

their supply of water, the fields have lost the means of irrigation which they formerly possessed.

CANAL SYSTEM. In the west conditions are entirely different, as this portion of the district is served by the Patna-Gayā Canal and its distributaries. The Patna-Gayā Canal forms a part of the Son canal system and branches off from the Main Eastern Canal in the Gayā district about 4 miles below the anicut between Dehrī and Bārun on the Son river. It enters the district at its south-west corner, just after passing Arwal, at the 43rd mile from its offtake. For some distance it runs parallel to the course of the Son, but soon turns to the east, following an old bed of that river, past the villages of Bikram and Naubatpur to Khagaul, where the East Indian Railway station for the military cantonment of Dinapore is situated. Thence it flows into the Ganges at Dīgha, a short distance to the west of the Dīgha Ghāt railway station, 79 miles from its head. Its length within this district is 42¼ miles, that of the parallel channels is 24 miles, and that of the distributaries 161 miles: one of these, the Maner distributary, acts as a flood bank and protects the Dinapore cantonment from floods.

The canal, which was opened in 1877, was designed to irrigate the land lying between the Son and the Pūnpūn. It commands a total area of 626 square miles or over 400,000 acres, but the acreage actually irrigated from year to year is usually only one-eighth of this area; the maximum area irrigated up to date is 108,438 acres in 1896-97. In 1905-06 the area under irrigation was 54,497 acres and in the preceding 5 years the average area irrigated annually was 47,150 acres. The demand for water is steadily increasing, and the greater part of the supply is utilized for the irrigation of the rice crop; thus, out of the 54,497 acres irrigated in 1905-06 no less than 38,589 acres were under rice. It is also used largely for sugarcane, but is not regarded as so beneficial for wheat and other *rabi* crops. The canal carries a considerable trade of which the principal staples are oil-seeds, food-grains and bamboos, and a weekly steamer service is maintained along it, but since the opening of the Mughalsarai-Gayā Railway the traffic has decreased. The banks have been planted with trees, of which *sisū* and *tūn* seem to thrive best.

Canal administration. The canal system in Patna is under the control of the Superintending Engineer, Son Circle, whose headquarters are at Arrah, but the local officer in charge is the Executive Engineer, Eastern Son Division, who is stationed at Bankipore, and is assisted by an Assistant Engineer and a Subdivisional Officer stationed at Bikram. The latter are responsible for the

maintenance of the canal and the conduct of irrigation operations, and a separate establishment is entertained for the collection of the revenue.

The irrigated area is divided into blocks, the lease of all the lands in each block being arranged so as to lapse in the same year; and in fixing the period of the leases efforts are made to see that leases for an equal area expire each year. Water is supplied to the cultivators on application on a prescribed form, the year being divided into three seasons, viz., hot weather, *kharīf* and *rabi*. A date is fixed for each season, and the lease or permit granted for that season is only in force for that particular period. Besides these season leases, there are long-term leases, or leases for a period of seven years, which are granted at a somewhat reduced rate.

The long-term leases are only granted for compact blocks defined by well-marked boundaries of such a nature that the leased lands can be clearly distinguished from the adjoining unleased lands, and also so situated that unleased lands will not ordinarily be irrigated by water supplied for the land included in the block. These boundaries are mentioned in the application for the lease, on receipt of which a special report is submitted to the Subdivisional Officer. If the lease is likely to be approved, he issues orders for the block to be measured, and a detailed *khasrā* or measurement of each cultivator's holding is then made. The lease is finally approved by the Divisional Canal Officer who issues the permit, but before this can be done, every cultivator, who has fields within the block, must sign his name against the area which has been measured, and which will be assessed in his name. In order to admit of a lease getting water for the season, a provisional permit is granted for the season on the area originally applied for; this permit is cancelled when the long-lease permit is finally granted. Fields which cannot be ordinarily irrigated, or for which canal water is not ordinarily required, can be excluded from the block, such fields being duly noted in the *khasrā* or measurement paper.

In these long-term leases water-rates are charged for the area measured and accepted by the cultivators, whether water is required or not; and the channel by which the area is irrigated must be registered as well as the name of its owner. In *rabi* and hot weather leases water is supplied on application, and water-rates are levied on the actual area irrigated, and not necessarily on those specified in the application. In order to assist the Canal Department as far as possible in regulating and distributing the water to the different cultivators named in the leases,

influential men of the village, called *lambardārs* or headmen, are appointed on the approval of the majority of the cultivators concerned. Their duty is to assist in measurements, to report the names of the cultivators of the different holdings, and to see that water is properly distributed over the leased area. For these duties they are paid a commission of 3 per cent. on the total assessment in the case of long leases and of 2 per cent. in the case of season leases.

There are five rates charged for the water supplied, viz., (1) *rabi* season leases from the 15th October to the 25th March at Rs. 2-8 an acre; (2) hot weather leases from the 25th March to the 25th June at Rs. 4-8 an acre; (3) leases during the same period at Rs. 2 for each watering; (4) *kharīf* season leases between the 25th June and the 25th October at Rs. 4 an acre; and (5) seven years' leases for block areas for any kind of crop between the 25th June and the 25th March at Rs. 3 an acre. Water-rates.

Accurate statistics of the area under irrigation are available only for the headquarters and Dinapore subdivisions, and those statistics relate only to the cultivated area irrigated by the Patna-Gayā canal system, which, as mentioned above, supplied water to 54,497 acres or 85 square miles in 1905-06. In the other subdivisions nothing more than estimates can be given, and all that is claimed for them is that they furnish approximate figures. According to these estimates, 42,000 acres in the Bārh subdivision and 287,000 acres in the Bihār subdivision are irrigated from private irrigation works, such as reservoirs, water-channels and wells. In the latter subdivision artificial irrigation is far more necessary than elsewhere, and the demand for water has created the means for its supply to such an extent that one of every 4 acres is under irrigation. In Bārh, where the necessity for irrigation is far less, one acre out of every 7 acres is under irrigation; while in the headquarters and Dinapore subdivisions one out of every 8½ acres receives a supply of water from the Patna-Gayā Canal. In the district, as a whole, it is estimated that a little more than half of the cultivated area is under irrigation. STATISTICS OF IRRIGATION.

CHAPTER VIII.

NATURAL CALAMITIES.

FAMINES. "GENERALLY, the Soubah of Behar," wrote Mr. James Grant in 1787, "derives its superiority over most of the other provinces of the Mogul Empire from the great natural advantages of a temperate climate; high and fertile soil, well watered, productive of the drier grains, and all the luxuries required by the more active, warlike inhabitants of the north; with a centrical situation, having easy communication internally, and serving as an emporium, or by means of the river Ganges, a thoroughfare to facilitate the commercial intercourse between Bengal, as well as foreign maritime countries, and the more interior provinces of Hindostan. Agriculture, manufactures and commerce have always highly flourished in this favoured province.*" Of all the districts in Bihār, these remarks applied, and still apply, with the greatest force, to the Patna district, a fertile tract of alluvial soil intersected by numerous rivers, which has been developed by some of the most industrious, adroit and capable husbandmen in India. It is unusually well supplied with communications, as the East Indian Railway traverses it from east to west, while the Patna-Gayā Railway and the Bakhtiyārpur-Bihār Light Railway run through it from north to south. The Ganges, with its large traffic in boats and steamers, flows along its whole northern length, and the Son forms its western boundary, while the city of Patna itself is one of the largest grain marts in the whole Province. The interior is well provided with means of communications and is fertilized by numerous streams and rivers. Add to this the fact that the people are not dependent on any single crop or the crops of any single season, as the area under cultivation is fairly equally divided among *aghani* (48 per cent.), *rabi* (40) and *bhadoi* (21) crops; and the result is that the district is practically immune from any general famine. Even if the local rainfall fails, the cultivators are able to obtain a store of water for their

* The Fifth Report from the Select Committee on the Affairs of the East India Company, 1812.

crops from the rivers flowing from the south and from the canal system in the west; while grain can be imported by rail, road, canal and river, and distributed by carts or pack-bullocks to all parts of the interior. No district in the Patna Division offers so many facilities for private trade or is so well protected against exhaustion of its food supply. Since the great famine of 1770 it has never suffered from any widespread scarcity, and even in 1897, when other districts suffered from one of the greatest famines on record, it was very slightly affected.

Famine of 1770.

The famine of 1770 was severely felt in Patna, which was one of the most cruelly stricken districts in the Province. In January 1770 we find Mr. Alexander, the Supervisor of Bihār, reporting: "To judge from the city of Patna, the interior of the country must be in a deplorable condition. From fifty to sixty people have died of absolute hunger on the streets every day for these ten days past." In April matters were far worse. The depopulation in the interior part of the country was, we learn, more rapid than would be imagined by any person who had not been witness to it; and such was the disposition of the people, that they seemed rather inclined to submit to death than extricate themselves from misery and hunger by industry and labour. "The miseries of the poor at this place increase in such a manner, that no less than 150 have died in a day in Patna."

In May the Supervisor urged that it was "absolutely necessary to remove the brigade from Bankipore beyond the Curamnasa, to save the lives of many poor people who might be subsisted from what the brigade consumed." It was, he said, the last necessity that induced him to make this proposal, but "the consumption of the army presses on the inhabitants." It was at last decided to remove two battalions and the cavalry from the cantonments to the Fort of Buxar; but at the same time, the Central Committee reminded Mr. Alexander that "Your neighbours, enjoying the blessing of almost a plentiful season, whilst you are suffering the evils of death and famine, exhibits but an unpleasant contrast, and rather wounds the credit of English policy. We have no doubt of your vigilance and capacity; but the Government of this country has provided so very imperfectly for the security of the poor, that, unless very extraordinary efforts are made to prevent it, these calamities never fail to occasion the grossest abuses.*" These remarks sufficiently show the change in famine policy which a century of British rule was to effect.

* Sir W. W. Hunter, *The Annals of Rural Bengal*, Appendix A.

Relief was given, it is true, but it was left to private charity to feed the starving. "Mahārājā Shitāb Rai," says the Sair-ul-Mutākharin, "melted by the sufferings of the people, provided in a handsome manner for the necessities of the poor, of the decrepit, the old, and the distressed. In that dreadful year, when famine and mortality, going hand in hand, stalked everywhere, mowing down mankind by thousands; Shitāb Rai, who heard that grain was a little cheaper, and in greater plenty, at Benāres, set apart a sum of Rs. 30,000, and directed that the boats and rowers belonging to his household should bring regularly to Azīmābād (Patna), three times a month, the grain provided with that sum at Benāres. This grain being landed at Azīmābād, was sold at the Benāres price, whilst the boats were despatched for another trip; by which management there were always boats landing and boats loading. In this manner, during the whole time which the famine lasted, his numerous boats, divided in three squadrons, were constantly employed in bringing corn, which his people sold at the original price, without loading it with the charges, losses, and transport; and it was purchased by the necessitous, who flocked to his granaries from all parts. But as there were still vast numbers that could not afford to purchase grain so dear,* he ordered them to be divided into four classes, which were lodged in three or four gardens, or seats, surrounded by walls, where they were watched, as prisoners, by guards, but daily attended as patients by a number of clerks, who kept an account of them, and were assisted by a number of servants, who at stated times used to come loaded with victuals ready dressed for the Mussulmen, and with a variety of grain and pulse and a sufficiency of earthen vessels, and of firewood, for the Gentoos; at the same time, several ass-loads of small money, besides a quantity of opium, bang, tobacco, and a variety of other such articles, were distributed severally to each person, according to the kind he was accustomed to use; and this happened every day, and without fail. On the report of such generosity, the English and Dutch took the hint, and on his example, lodged the poor in several enclosures, where they were regularly fed, tended, and lodged. In this manner an immense multitude came to be rescued from the jaws of imminent death."

Famine of 1866.

When the famine of 1866 burst upon Bihār, the situation was entirely different, for not only was there a definite theory

* Rice, says the translator, Raymond, in a foot-note, sells in general at Patna at the rate of 120 lbs. for a rupee; wheat at 150; barley at 200; and *jowār*, as well as some other grains, at 300. "Hence, when grain sells at 30 or 40 pounds, as it did in 1869-70, it becomes so dear that the generality of people cannot afford to pay for it."

of famine relief, recognizing the responsibility of Government, but the East Indian Railway had been extended (1862) through the district and the means of internal communication increased and improved. Consequently, though high prices prevailed, distress was neither general nor severe. It began to be felt to a certain extent among the poorer classes in October 1865; and it was most intense in the south near the Gayā district and in a portion of the Bihār subdivision, owing to the partial failure of the rice crop, which is almost the sole cultivation in that part of the district. In June 1866 work was offered to the distressed on the repair of roads and excavation of tanks within the tracts where the pressure was greatest, but less than 1,000 persons attended the works. Gratuitous relief was also afforded at 7 centres, but this relief was almost entirely confined to paupers, mendicants and persons coming from other districts; the daily average number of persons supported in this way, and at the charge of the local funds, from the end of June till the end of November 1866, was only 2,147. The number of deaths reported by the police, as having occurred from starvation or from disease induced by want of proper food, was 907.

The high prices ruling during this famine were due not so much to the failure of the local produce, as to previous excessive exportation and the demand from the surrounding districts. Owing to the general high level of prices in Lower Bengal, the importations of rice were much below the average of previous years; but large imports of other kinds of grain commenced about June and continued till the abundant autumn harvest caused a fall in prices.

Famine of 1874.

Again in 1874 the district was far less slightly affected than other parts of Bihār, and though there was scarcity, it never culminated in famine. The first marked event which contributed to the scarcity was an inundation in July 1873, which seriously affected the prospects of the standing crops. While only a moderate amount of rain is required for the Indian-corn and *maruā*, which form the staple food of the lower classes, and to mature the rice seedlings, no less than 13·4 inches fell in that month, followed by heavy showers in August, amounting to 11·78 inches more. In the headquarters subdivision, the country lying to the south and south-west of Bankipore was almost entirely submerged; but this state of things was not entirely out of the ordinary course, and in September 1873 the zamīndārs complained more of the want of rain than of the damage done by the inundation. The Bārh subdivision, which is chiefly a *rabi* and *bhadoi* country, suffered most by the floods;

but the Bihār subdivision was not affected. On the whole, the rice crop gave hopes of a moderate outturn, if there was a good fall of rain in September and October. But only ·93 of an inch of rain fell at Bankipore in the first half of September, while in Bārh, Bihār and Dinapore the rainfall amounted to 1·30, 1·71 and ·75 inches respectively. In the latter half of the month, there was ·1 inch at Bankipore, ·34 in Bārh, ·21 in Bihār, but there was no rain at all in the Dinapore subdivision. In the months of October and November there was not a drop of rain anywhere, except ·12 inch in Bārh and ·15 inch in Dinapore; and in December there was only ·13 inch in the headquarters subdivision and no rain in all the other subdivisions. The result was a very scanty harvest of the rice crop. In the Bihār subdivision, indeed, there was about one-third of the usual outturn; but in the rest of the district there was, as compared with ordinary years, only from one-eighth to one-sixteenth of a fair harvest.

As to the effects of the scarcity and consequent rise in the prices of food grains on the people, though the lower classes were hard pressed, there was nothing like a famine. Grain was poured in by private traders in very large quantities; and works were opened in every part of the district, where there was the slightest demand for labour. Not a seer of grain was spent in this district in charitable relief; for where there was any demand for this kind of relief, in order to meet the needs of beggars and other destitute people, private charity, stimulated by the influence of the local authorities, was sufficient to satisfy all real wants.

Famine of 1897.

The district again escaped the stress of famine in 1897, though other districts of the Division suffered severely, and the rainfall of 1896 was both unseasonable and deficient. The rains broke late, *i.e.*, at the end of June, and were heavy, the rainfall in that month being 7·19 inches against a normal fall of 6·24 inches. More rain followed in the first half of July, viz., 8·97 inches against an average of 11·93 inches, and some little damage was done by floods. A prolonged drought succeeded, which lasted till the middle of August, during which month 10·05 inches fell against an average of 10·48 inches. This fall saved the *bhadoi* and enabled the ryots to transplant the rice seedlings, though the operation was later than usual and was not completed till well into September. A third downpour occurred in the middle of September, but it was only about half the average, viz., 3·70 inches against 7·04; and up to this time the deficiency from the 1st April was 7·28 inches. Not a drop fell after the

18th September, instead of the usual allowance of 3·25 inches in October, and by the end of that month the deficiency amounted to 10·53 inches or 25·53 per cent. of the average.

No parts of this district were, however, seriously in danger: the rainfall was not so deficient as elsewhere, and every available drop of water from the Son Canal was utilized: the result was that the *bhadoi* turned out a 10-anna crop, the *aghani* rice was 10½ annas, and the *rabi*, owing to the frequent showers throughout the cold weather, amounted to 12 annas. Fears were at first entertained for the Islāmpur thāna in the Bihār subdivision, but these soon passed away, and the only cause of inconvenience was the high range of prices, which from October 1896 undoubtedly pressed hardly on the large urban population and on the many who live on small fixed incomes. Practically, no relief had to be afforded except to starved wanderers and travellers passing along the highway between the United Provinces and Bengal, who required assistance at kitchens and poor houses.

Nothing more than local scarcity in the Bārh and Bihār subdivisions was found to exist, and though test works were opened, they were soon closed. The number of persons employed on these test works from October to December 1896, reckoned in terms of one day, was 26,430, and the expenditure was Rs. 4,650. In January 1897 gratuitous relief was started, and the monthly average of persons relieved between that month and October, when relief was stopped, was 5,600, the total cost of gratuitous relief being Rs. 10,350. The above figures only relate to the relief work done by the District Board, which spent in all Rs. 15,000. Besides this, a charitable relief committee was formed in February 1897, which spent nearly Rs. 16,000 in grain doles, money doles, grants of clothing, railway fares, and the maintenance of orphans.

Tracts liable to famine. From the foregoing account it will be seen that Patna has escaped almost unscathed from the great famines of the 19th century; and an immunity from general famine may fairly be claimed for it. There are, however, two parts of the district liable to suffer from temporary scarcity—the south-east corner of the Bihār thāna within the Asthāwān outpost and the south of Islāmpur thāna, both within the Bihār subdivision. The reason in each case is the same, viz., that these areas have, owing to the silting up of certain channels, lost the means of irrigation which they formerly possessed.

FLOODS. In the north of the district floods are occasionally caused by the Ganges and Son overflowing their banks; but such inundations rarely do any serious damage. The cultivators have their

flimsy huts washed down, but these are easily and quickly replaced, and they are recompensed by the soil being fertilized by a rich deposit of silt, which produces magnificent crops. Thus no real or lasting distress results, and it has never been found necessary to undertake any general measures for their relief. In the south also local floods are sometimes caused by the rivers breaching their banks owing to abnormally heavy rains in the hills, and occasionally also by a river leaving its old course and appropriating the channel of a *pain* or artificial irrigation channel. These floods however are of very short duration and cause little genuine distress.

Flood of 1897.

Big floods occurred in 1843, 1861, 1870 and 1879, and of late years the most serious inundations are those which occurred in 1897 and 1901. That of 1897 was caused by the Son in high flood running into the Ganges, which was itself high at the time; and it was also largely aided by heavy local rain. The Dinapore subdivision suffered most, and the damage was ascribed to the Patna-Gayā Canal, which prevented the water getting away to the east. It was pointed out, however, that though the canal slightly augmented the flood caused by the Son, it prevented a still more serious flood which might have come from the Ganges.

Flood of 1901.

The most disastrous flood within the memory of the present inhabitants occurred in September 1901 as the result of a simultaneous rise of both the Son and the Ganges. On the 1st September the level of the Son at the Koelwār bridge was only 9 feet, but by the morning of the 3rd idem it had reached the height of 17·6 feet; and the river continuing to rise throughout the night and all through the next day, the gauge showed the unprecedented flood-level of 22 feet by 2 A.M. on the 5th September. At the same time, owing to a high Himālayan flood, the Ganges was rising abnormally high, and on the morning of the 5th September the flood-level of that river also was higher than any previously recorded, the gauge at Dīgha reading 35·10 feet in the early morning and 35·60 feet at midday. The Son, being unable to discharge the volume of its waters into the Ganges, forced its way over its eastern bank and poured over the low-lying lands towards Maner. The Ganges itself inundated the country along its banks throughout the whole breadth of the district. To the west at Dīgha it rushed down the Patna-Gayā Canal and breached its western bank about 2 miles from its mouth. Owing to this breach, the low-lying ground between the Dinapore-Patna road and the East Indian Railway line was submerged in one direction, and that between the canal and the Dīgha Ghāt railway line

in another ; while further to the east of the line the overflow of the Ganges formed a great lake extending as far as Bankipore.

Altogether 257 villages were flooded, but, in spite of the extent of the inundation, the damage caused was comparatively slight. Only one person was drowned—a man who was caught with his buffalo in a whirlpool near Maner. One remarkable escape is recorded. A man and his daughter living on a *diāra* opposite Hājīpur were carried away on the top of their cowshed on the night of the 4th September. On the afternoon of the 6th the woman was discovered at Bārh on one-half of the roof and was rescued, while the father was carried down as far as Mokāmeh and was then brought to land. The *bhadoi* crops were damaged a little in the interior and were completely destroyed on the *diāra* lands ; but it must be remembered that many of these *diāra* lands never yield *bhadoi* crops, though they are sown every year in the hope of a dry season. On the other hand, both the *rabi* and winter rice crops were benefited by the silt left by the receding waters, and in the Dinapore subdivision some lands were brought under cultivation which had been allowed to lie waste. Over 3,000 houses were destroyed, especially along the bank of the Ganges from Patna city to the Dinapore cantonments and in the Maner thāna ; but in the former tract the inhabitants cannot expect anything else when they build their houses on the edge of a great river like the Ganges. The Dinapore-Patna road was overtopped for 3 miles of its length, and some parts were badly scoured. The country on both sides of the railway from Bihtā as far as Arrah was an inland sea 15 miles long, and there was a breach on the gradient to the Son bridge. The Maner-Bihtā road had 3½ feet of water over it, but it went down within 24 hours. The rapid subsidence of the flood was equally marked elsewhere, and to this fact must be attributed the comparatively slight damage done, though the flood was the greatest within living memory.

CHAPTER IX.

RENTS, WAGES AND PRICES.

SYSTEMS OF RENT PAYMENT. THERE are two systems of rent payment prevalent in the district of Patna, viz., the *bhāoli* system, under which rents are paid in kind, and the *nagdi* system, under which they are paid in cash. The *bhāoli* system is specially in vogue wherever the cultivation of any particular crop, such as rice, is largely dependent upon help rendered by the landlords in making and maintaining works of artificial irrigation, as is the case in the Bihār subdivision. Most of the land under cultivation in the low *tāl* lands to the extreme east is also held under the *bhāoli* system. This is due to the fact that in this area the outturn of the crops is very uncertain, the yield being largely affected by the vicissitudes of the season, and a fixed cash rent would, therefore, tell with peculiar hardship upon the cultivators in a year of scanty rainfall or of excessive floods. Elsewhere the two systems of rent payment are not localized or confined to particular tracts, but co-exist all over the district, and the majority of the cultivators hold some land under both systems. Except, however, in the special cases mentioned above, the system of payment of rent in cash is, as a rule, preferred by the cultivators, because it leaves them a larger margin of profit, and saves them from the peculation and disputes inseparable from the complicated method of appraisement and division in vogue in connection with the *bhāoli* system. Cash rents are also invariably paid for land under poppy, sugarcane, and garden produce, and generally speaking for all lands which require special care and expense; and this is usually the case with homestead land, as it is peculiarly adapted for the growth of special crops, and the cultivator can cultivate it entirely by his own means.

Bhāoli system. The *bhāoli* system is most prevalent in the Bihār subdivision, where it is estimated that produce rents are paid for two-thirds of the area under cultivation. Here it is the direct outcome of the system of artificial irrigation works, such as *pains* and *āhars*, without which rice cultivation would be impossible. The landlord

is the only person with sufficient capital to undertake the construction of such works; and according to immemorial custom, it is his duty to make and maintain them, each tenant paying his quota of the expense by giving a certain portion of the harvest as rent. This arrangement makes the amount of the landlord's rent depend entirely on the extent to which he provides facilities for irrigating the land. Splendid rice crops are obtained wherever the embankments and water-channels are kept in proper working order; and on the other hand, where they are neglected, the yield falls off enormously in a year of capricious rainfall. The actual produce of the land, therefore, varies in proportion with the extent to which the zamīndārs incur expenditure on irrigation; and the tenants' interests are also safeguarded. For, if the landlord does not bear what are called *gilandāzi* charges, *i.e.*, does not maintain the reservoirs properly, the crop is a failure, and he gets little or nothing; while if he spends an adequate amount on such works, a good harvest is reaped and he gets a good outturn for his outlay. Rents are, accordingly, paid in kind for lands benefited by irrigation works constructed at the landlord's expense; and as his profits are directly affected by the outturn, this system gives the tenant some assurance that he will not neglect their maintenance.

The ideal rule of the *bhāoli* system is that the produce should be divided half and half between the landlords and tenants. Such a division, however, is very rare, being restricted to the case of high caste tenants or tenants whose right to such a division has been affirmed by a Civil Court decree. The most general rule is that nine-sixteenths of the produce is taken by the landlord and seven-sixteenths is retained by the tenant; this rate is called *nausattā*. In exceptional cases the landlords may take less than half a share of produce, *e.g.*, in time of drought, or when waste land has been brought under cultivation, or in special cases, when the cultivation requires unusual labour on the part of the tenant. In these cases the settlement is always for a limited period and often on a progressive scale. The customary rates in these exceptional cases in Patna are:—(1) another form of *nausattā*, where seven-sixteenths goes to the landlord and nine-sixteenths to the tenant; (2) *tihaiyā*, where one-third goes to the landlord and two-thirds to the tenant; and (3) *pachchā duā*, where two-fifths of the produce is given to the landlord and three-fifths is kept by the tenant.

One peculiar form of this system is known as *mani bandobast*, under which a certain fixed quantity of grain per *bīgha* is paid

as rent, irrespective of the proportion it bears to the whole crop. In Patna this system is found almost exclusively in the case of the landlord's *zirāt* or home-farm lands. A variety of this system is called *chaurahā*, in which the rent consists of a certain number of maunds of cleaned rice per *bīgha*. This tenure also is principally adopted by landlords when letting their *zirāt* lands.

Batāi. The share of the produce which the landlord receives is determined either by *batāi*, *i.e.*, the actual division of the crops, or by *dānābandi*, *i.e.*, the appraisement of the crop before it is reaped. Generally, each village has a fixed custom as to the payment of rent by *batāi* or *dānābandi*. Under the *batāi* system or *agorbatāi*, as it is also called, because the landlord's men have to watch (*agornā*) the crops carefully to prevent their master being robbed, the grain is harvested by the cultivator and carried by him to the threshing floor, where it is divided between the landlord and tenant, after the payment of the allowances given to the harvesters and others. Whatever the proportion, however, the tenant's share is usually augmented by his being allowed to keep the *tari*, *i.e.*, the refuse grain mixed with the dust which is left after the bulk of the crop has been removed from the threshing floor, as well as all the straw, chaff and any grain blown away during winnowing.

Dānābandi. Under the *dānābandi* system the division of the produce has passed into an estimate of its quantity or value before the crop is cut. The produce of each field is appraised before the harvest and the ryot is allowed to take the whole away, being debited with the landlord's share or its value. When the crops are nearly ripe, the landlord, or his agent, and the cultivator repair to the field, accompanied by the *patwārī* or village accountant, an *āmīn* or assessor, a *jarībkash* or measurer, a *sālis* or arbitrator, a *navisinda* or writer, and the village headman. The measurer having measured the field with the local pole, the arbitrator goes round it, and after a consultation with the assessor and the village officials, estimates the quantity of grain in the crop. If the tenant accepts the estimate, the quantity is entered in the *patwārī's* field-book (*khasrā*), and the matter is considered settled. If the tenant objects, or if the assessor and the arbitrator cannot agree, the fellow-tenants are called in as mediators, and if they fail to convince either party, a test crop-cutting (*partāl*) takes place, the landlord selecting a portion of the best part of the field, and the tenant an equal area in the worst part. The produce of both is reaped and threshed, and the grain having been weighed, the whole produce of the field is calculated

from the amount weighed, and is entered in the field-book. The tenant is then at liberty to reap the crop and harvest it whenever it suits his convenience. The total share of the landlord, which is entered in a statement called *behrī*, is appraised according to the market value of the grain, and is paid by the tenant either in grain or money according to the agreement made between them.

Whether the *dānābandi* or the *batāi* system prevails, a number of allowances have to be made out of the grain before the landlord's and tenant's share is determined, the chief difference being that in the case of appraisement the amounts given in the form of allowances are calculated instead of being actually weighed. Thus, it is the custom for the various village officials and landlords' servants to receive 2½ seers of grain between them before the produce is divided between the landlord and tenant. The *gumāshta* or landlord's agent, the *patwārī* or village accountant, and the *gorait* or village messenger get 6 chittacks each, the *hatwā* or weighman gets four, the *āmīn*, the *navisinda*, the Kāndu or village water-carrier and the Kumhār or village potter two each, while the *barāhil* or *gumāshta's* peon gets the lion's share with 10 chittacks. **Customary allowances.**

There can be no doubt that the *bhāoli* system is almost indispensable where the crops are uncertain or cultivation is dependent upon large works of artificial irrigation. It is not too much to say that if the *bhāoli* system were to be abolished, not only would no new *āhars* be constructed, but those existing would fall into disrepair. It is true that the land-owner now-a-days does not always do his duty in constructing and maintaining *āhars*, but he would do it still less if it were not that he shares in the produce of the land. On the other hand, the system has grave defects, not the least of which is that it engenders slovenly cultivation. The incentives to industry are not so strong as in the case of *nagdi* lands, for the tenant receiving only half of the produce, has not the same motives for exertion and will not devote his energies to improving the land. The result is that the *bhāoli* lands are comparatively neglected, while the *nagdi* lands receive the cultivator's best care and labour, because here whatever surplus is left over after paying the rent is pure profit. **Merits of the system.**

Moreover, under the *bhāoli* system endless disputes are the rule, as the method of appraisement and division furnishes many opportunities for fraud and oppression. In a small estate, where the petty zamīndār can look after his own fields and see the crops divided or check the appraisement personally, the system is not

so open to objection. The small proprietor is often a resident of the village and therefore amenable to public opinion; he is so directly dependent on his tenants that he has to keep on good terms with them; and his income is so vitally affected by the adequacy of irrigation works that in his own interests he is bound to keep them up.

The defects of the system are more apparent in large estates, for if the method of *batāi* is followed, the opportunities for fraud are very great, and if the *dānābandi*, both landlords and tenants are at the mercy of the underlings whom the former have to maintain. If the *gumāshtas* side with the ryots, it is easy for them to cheat the proprietor; if they are not on good terms with the ryots, they can overestimate the produce, and they can always bring pressure to bear by neglecting to appraise until the crops are ruined by the delay. The result is that the subordinates can enrich themselves at the expense of both parties, and the landlord is often forced to introduce a middleman in the shape of a lessee, as a preferable alternative to entertaining a large staff of servants, who are an expense to himself and a fruitful source of oppression to the tenants. Here again the estate suffers. The *thīkādār* or lessee has no permanent interest in the property; he endeavours to squeeze out of it as much as he can during the period of his lease, and the tenants are oppressed. There is, however, a steady tendency on the part of cultivators to secure cash rents, the result being that disputes about *nagdi* and *bhāoli* form a marked feature of the litigation between landlords and cultivators in this district.

Nagdi system.

The *nagdi* system is the system under which rents are paid in cash. Where this system obtains, there are 4 peculiar tenures called *hast-būdī*, *hāl-hāsili*, *balkat* and *jaidādi*.

Nagdi tenures.

Under the *hast-būdī* system, the rate of rent is fixed at a particular amount per *bīgha*, but rent is actually realized only for so much of the area as bears crops at the time of harvest. Thus, supposing that a piece of land measuring one *bīgha* is cultivated, but for some reason, such as inundation, destruction of the crop by insects, etc., the area actually under crops at the time of harvest is only 16 *kathās*, the rent of 4 *kathās* is remitted and the rent for 16 *kathās* only is demanded. The name is derived from the Persian *hast* (is) and *bud* (was), and means literally "the-is-and-was-tenure."

When land is held under the *hāl hāsili* tenure, which is a tenure somewhat rarely found, the rent to be paid is determined on the spot, after an inspection of the crops when they are ready for harvest, by a rough appraisement of the produce and its value,

very much in the same way as under the *dānābandi* system. Similarly under *balkat* tenures, which are also rare, the landlord's agents, accompanied by the tenant, inspect the crops when ready for harvest and fix a cash rent by estimating roughly the quantity of the produce they will yield and its value.

The *jaidādi* tenure is specially adopted in lands subject to inundation or lands of poor quality in which the crops are very uncertain. Under this system the full rent agreed upon is paid in every year in which any crop, however small, is grown, and no rent is taken in any year in which no crop is produced. Another tenure known as *paran pheri*, which occupies a position intermediate between the *nagdi* and *bhāoli* systems, is also found, but very rarely, in this district. Under this tenure paddy land held on the *bhāoli* system, which is suited to the growth of sugarcane or poppy, is settled at a specially high rate of rent for growing either of those crops. When the sugarcane or poppy is harvested, the land reverts to the *bhāoli* system and is sown with paddy.

The maximum, minimum and average rent of land per acre is shewn in the following tables. These statistics have been obtained from the settlement papers of certain scattered villages forming portions of Government estates; until there is a settlement of the whole district, it is not possible to give statistics for the entire area, but these figures may be taken as fairly representative. Rates of rent.

SUBDIVISION.	Maximum.	Minimum.	Average.
	Rs. A.	Rs. A.	Rs. A.
BANKIPORE—			
Diāra	8 0	4 0	5 0
Inland	20 0	2 10	6 0
BARH—			
Diāra	6 0	0 4	2 8
Inland	6 0	2 0	3 0
BIHAR	9 0	1 4	4 0
DINAPORE—			
Diāra	7 0	0 8	3 0
Inland	10 0	0 8	5 0

For *dih* or *bhīth* land, where poppy, vegetables and other valuable crops can be grown, rent rates vary from Rs. 6 to Rs. 24 per acre, according to the situation of the land and its proximity to the market. In the Dinapore and Bankipore subdivisions Rs. 12 per acre may be taken as an average for such land, while in Bihār the average is about Rs. 10, and in Bārh Rs. 9 per acre.

The rent of *kewāl* land, growing rice and *rabi* crops, is very uniform in all parts of the district. In the Dinapore subdivision the average is Rs. 5 per acre, in the Bankipore and Bārh subdivisions it is Rs 4-8, and in Bihār it is Rs. 6 per acre. *Doras* land suitable for *bhadoi* and *rabi* crops averages Rs. 7-8 per acre in Dinapore, Rs. 5-8 in Bārh, and Rs 9 per acre in Bihār. The sandy loam known as *balsundrī*, which produces inferior *bhadoi* and *rabi* crops, brings in an average rent of Rs. 2-8 to Rs. 3 per acre in all parts of the district. The rent of *diāra* lands varies greatly. The very best *diāra* land, on which there is a rich deposit of silt, will fetch Rs. 30 per acre; while the worst, where the soil is nearly all sand, goes down as low as 12 annas an acre.

Occupancy rights.

The rent of *diāra* land is higher than it would otherwise be owing to the fact that in many cases the tenants have no occupancy rights. In the case of other lands the cultivators usually possess occupancy rights, and are fully aware of the privileges which they are entitled to under the Tenancy Act. Most small landholders, however,—and with the almost infinitesimal subdivision of estates which has taken place, they are very numerous,—hold some quantity of *zirāt* or private land in which no right of occupancy can be acquired.

WAGES.

The wages paid for labour, whether skilled or unskilled, are far lower than in the east of the Province, but they shew a great advance on those prevailing in 1871. At that time the rates were reported to be four times what they were formerly, but even so they were low enough. Coolies or labourers were paid at the rate of 2 annas per diem, and agricultural day labourers earned one anna for a day's work, but were usually paid in grain, at the rate of 3 seers of paddy or *khesāri*, representing a money wage of an anna or a little more. Smiths got from 1 to 4 annas and carpenters from 2½ to 3 annas daily. At the present day the normal rate of wages in towns is, in the case of unskilled labour, 3½ annas per diem for a male adult cooly, 3 annas for a woman and 2½ annas for a boy; and in the case of skilled labour, 5 to 6 annas for a carpenter or mason, according to their skill, and 6 to 8 annas for a blacksmith.

Outside urban areas the wages of labour maintain much the same level from year to year; but fortunately wages in the villages are usually paid wholly or partly in kind. Even the village artisan receives grain for the services he renders; and the field-labourer generally gets at least some of his wage in one or other of the inferior grains, such as millets or coarse unhusked rice. The rates of the wages thus paid in kind vary in different localities, but the ordinary daily rates for agricultural

labour are reported to be 2 annas and 3 seers of *sattu* (grain flour) for a man, $1\frac{1}{2}$ annas and a quarter of a seer of *sattu* for a woman, and 1 anna and the same quantity of *sattu* for a boy. For harvesting crops the usual rate of payment is one bundle out of every 21 bundles harvested, but in the case of maize 1 seer out of every 12 seers is given when the cobs are extracted and dried. This system is particularly suited to an agricultural country like Patna, as it has the advantage of being unaffected by any rise in the price of food-grains. Whatever the fluctuations in the price of these in the market, the labourer's wage remains the same.

PRICES.

The gradual rise in the wages of labour which has taken place, at least in urban areas, has not kept pace with the rise in the price of food-grains. In April 1781 even the finest kind of rice sold at 31 to 36 seers per rupee, while paddy could be got at 95 to 111 seers per rupee; the price of wheat ranged from 56 to 63 seers and of gram from 100 to 104 seers, according to their quality, while the best salt was sold at 16 seers per rupee. The extent to which prices have risen since that date will be sufficiently apparent from the marginal table which gives the average price (in seers per rupee) of these articles in the last fortnight of March in recent years. The cheapening of salt in the last quinquennium shewn is due to the reduction of the salt tax.

Years.	Common rice.	Wheat.	Gram.	Salt.
	S. Ch.	S. Ch.	S. Ch.	S. Ch.
1891–1895	16 2	15 2	21 2	10 7
1896–1900	14 13	13 13	19 12	10 6
1901–1905	13 15	13 6	20 4	11 1

As regards the prices of food-grains at different times of the year, prices are easy at the beginning of October when the *bhadoi* crop is well in the market, but they rise sharply by the end of the month, no doubt owing to exportation; by the end of November they are again easier with the incoming of the great *aghani* rice crop, and then rise with more or less regularity till the end of February. In the month of March relief comes with the ingathering of the *rabi* harvest, and prices fall till about the end of April or the middle of May, when a rise commences once more, which continues till the early *bhadoi* crops come in towards the end of July. These crops are so cheap and plentiful, that the general average then falls sharply till the end of September.

The harvesting of each of the three great crops naturally ushers in a distinct fluctuation in prices. Grain is, on the whole, cheapest in September, just after the *bhadoi* is in; not quite so cheap early in May, when the *rabi* has all been gathered home; and less cheap at the end of November, when the rice reaches the market. Conversely, grain is dearest just before each of these three harvests is reaped, *i.e.*, in October, February and July. It might have been thought that as rice is the largest and most important crop in the district, its advent would have had the greatest effect on the prices of food; but it must be remembered that owing to the demand for exportation rice is never a very cheap grain. The same consideration holds good in a less and still lesser degree as regards the *rabi* and the *bhadoi*, for this latter crop (except maize) is but little exported; in other words, and speaking generally, the influence of each crop on prices varies inversely with the demand upon it for exportation.

Famine prices.

It is of some interest to compare the present prices of food-grains with those obtaining in former periods of scarcity. In 1866, the year of the Orissa famine, when Patna was slightly affected, the maximum price of common rice was 11 seers 8 chittacks per rupee, of wheat 7 seers 4 chittacks, and of maize 12 seers 4 chittacks per rupee. In May 1874, at the height of the famine, rice sold at 12 seers per rupee, wheat at 15 seers 10 chittacks, and maize at 18 seers 8 chittacks per rupee. In the famine of 1897 the highest price of common rice was 7 seers 12 chittacks in July 1897.

MATERIAL CONDITION OF THE PEOPLE.

Though the prices of grain have risen so enormously within the last century, there has been a very great growth in the income of all classes, and in the staying power of the peasantry during hard times, while the development of communications has had the effect of levelling prices over larger and larger areas. The loss of one or even two crops of the year has, therefore, a tendency to become less and less felt, as well as the effect of failures in isolated tracts. The cultivators have, moreover, learnt not only how wide a market they can find for their surplus produce, but that grain once sent out of the country comes back at an enhanced price, and that it is therefore necessary to lay by enough to provide against a possible failure of the crops and to sell when prices harden. They consequently keep large stores of grain, and are thus, to a certain extent, protected from the distress consequent on scarcity and the rising price of food. Besides this, the vast majority of labour is of an agricultural character and is paid in kind, and immemorial custom has fixed

the amount thereof, so that the high prices of grain affect a large section of the community less than would otherwise be the case.

As regards the resources of the people, no definite statistical information of a very recent date is available, but in 1888 a minute investigation was made as to the circumstances of an agricultural population of 2,708 living on the produce of 5,427 acres. The average area of each holding was found to be 5 acres, but 263 of those who formed the subject matter of this enquiry, or 23 per cent. of the whole number, represented families with less than 2½ acres, who were obliged to supplement their livelihood by working for others, and 460 or 17 per cent. were landless labourers. According to these statistics, about 60 per cent. of the agricultural population cultivate 5 acres and upwards, and gain a fairly comfortable living; while 23 per cent. have to reduce their scale of living during the interval, from March to September, between the cold weather and *bhadoi* harvest. As regards the landless labourers, their number is comparatively small, the demand for labour exceeds the supply, and they have begun to travel far and wide in search of employment. As a rule, it may be said that their earnings are sufficient to give them a full allowance of cheap food, clothing and a hut to cover them. But with a people so dependent on the soil a better insight into their material condition is obtained by seeing how they withstand scarcity; and it is very noticeable that Patna is practically immune from any general famine. Even in the famine of 1897, when other parts of Bihār suffered severely, there was no distress in Patna, and no relief works had to be opened.

Landlords. In the district generally there are few great landlords with extensive estates and large rent rolls. The great majority are petty proprietors, and as a class they are losing status from the minute subdivision of property. A large number are impoverished, and this naturally reacts on their tenants, to whom they are often oppressive, as they can only maintain their position by exacting as much rent as they can.

Traders. The commercial classes are rising as the landlords fall, and are thriving as no other section of the community thrives. To a considerable business aptitude they add a great penuriousness; and their wealth is increased by the way in which they combine to keep up prices. The railways have given a powerful stimulus to trade, and granaries bursting with grain are rising near every station.

Cultivating classes. The cultivators are, on the whole, fairly well-to-do as compared with cultivators in other parts of Bihār. Their holdings are

generally sufficient for their maintenance, as will be apparent from the marginal table, which gives the average area held in different parts of the district, according to the settlement papers of certain scattered villages. Statistics for the whole district are not available, but these figures may be taken as fairly representative. They show that holdings are smallest in the Bihār subdivision, but there the greater part of the land is held on the *bhāoli* or produce-rent system, under which there is no enhancement of rents, as the proportion of the produce taken by the landlord does not alter.

Subdivision.	Inland area.	*Diāra* area.
	Acres.	Acres.
Bankipore ...	2·92	13·04
Bārh ...	4·76	11·47
Bihār ...	1·47	...
Dinapore ...	3·24	7·30

The most prosperous cultivators are those in the neighbourhood of Bankipore, Patna and Dinapore. A large cultivating class live on the outskirts of these towns and make a comfortable living by raising garden produce, including large quantities of potatoes, onions, garlic, cauliflowers and other vegetables, which are exported in large quantities to Calcutta and other parts of Bengal. This class are generally well-to-do, and have little fear of loss either from drought or inundation. Elsewhere the cultivators have a resource unknown to the ryots in Bengal proper in the cultivation of poppy, which plays an important part in the rural economy. Those who undertake to grow it receive allowances in cash proportionate to the area which they undertake to plant; these advances are made at a time when money is most coveted; and large sums thus find their way into the hands of the people. In 1896-97 nearly 8½ lakhs were paid to the cultivators; and though the area under poppy has shrunk of late years, over 4¼ lakhs were paid as advances in 1905-06 in the Patna sub-agency alone. On the other hand, there is a minority of cultivators with small holdings, a small "submerged tenth," who are forced to eke out their living by labour and are, in fact, but little superior to the ordinary labourers. They can generally just make ends meet, but are often pinched for food and can only command two full meals a day during a portion of the year.

INDEBTEDNESS. Indebtedness is fairly general among the cultivating classes, but in the absence of details as to its nature and amount, it is scarcely possible to state that it represents any great degree of poverty. Agriculture, like other industries, is supported on credit, and the *mahājan* is as essential to the village as the ploughman.

Some of the ryots' debt is owed to the shopkeeper who sells grain, or to the *mahājan* or landlord for advances to purchase food while the harvest is ripening, and such accounts are usually closed when the harvest is reaped; some is contracted, more particularly if the harvest promises to be a bumper one, for expenditure on marriages in the family; and some debts are business transactions closely connected with agriculture, *e.g.*, for the purchase of seed, plough or cattle, or for extending cultivation or making agricultural improvements.

Labouring classes. As regards the labouring classes, the village artizans form an essential part of the village community, are partly paid for their work in kind, and are thus indirectly supported by agriculture. In the towns there is a great demand for labour, and cases of acute poverty are rarely met with among the labouring classes. They are, moreover, frugal to a degree, choosing, it is said, to eat only one meal of *sattu* in the middle of the day in order to be able to invest their savings in jewels and ornaments. In the interior the lot of the landless unskilled labourers is a hard one, especially as they are recklessly improvident. Spending what they can earn from day to day, they have very little to pawn or sell, and they are the first to feel the pinch of scarcity when any failure of the crops occurs. On the other hand, large numbers of labourers migrate year after year at the beginning of the cold season, for temporary employment on roads, tanks and railways, in the harvest field, and in other miscellaneous employments, returning again at the end of the hot weather in time for the agricultural operations which commence with the bursting of the monsoon.

Many thousands of the adult males are also found spread over other parts of India in quasi-permanent employ, and all these persons make remittances to their homes; while those who migrate for a time bring back with them the balance of their savings. In this way, large sums of money are sent or brought into the district every year, and are expended in the support of the labourers' families.

Kamiyās. At the bottom of the social scale, there is a small and diminishing section of the community known as *kamiyās*, whose position is that of mere serfs. A *kamiyā* usually sells himself to a master for a lump sum of money down. Formerly this was an actual sale of himself and his heirs for ever, but this practice having been declared illegal, he now hires himself, in consideration of an advance or loan, to serve for 100 years or till the money is repaid. *Kamiyās* are not allowed to work for anyone but their master, except with his permission, and have their food supplied

by him. On the whole, their position is in many ways little, if at all, worse than that of the free labourers (*banihārs*); though they are degraded beneath the level of the peasant, they are never in want of food even in lean years; and in this respect they are better off than the ordinary labourer, who is the first to feel the pinch of scarcity when any failure of the crops causes a cessation of the demand for labour.

In conclusion, the following remarks of Mr. C. J. Stevenson-Moore, Collector of Patna in 1893, may be quoted :—" There is still a large class of people who hold no land, grow no crops, and have no ambition for prosperity. They are not accustomed to regular and continued labour, and they are accordingly the most recklessly improvident people in India. Marrying whenever they like, and taking no thought for the morrow, the poverty of Musahars and Doms leaves them still addicted to crimes against property. On the other hand, the condition of tenants has considerably improved, and the peasantry are now beginning to defend their rights and occasionally to defy the zamīndār, while the artizans and trading classes have decidedly improved their condition, and have probably derived the greatest benefit of all from a strong and orderly Government."

CHAPTER X.

OCCUPATIONS, MANUFACTURES AND TRADE.

OCCUPATIONS.

As in other parts of the Province, the majority of the people are dependent on agriculture for their livelihood, altogether 62·3 per cent. of the population being engaged in agricultural pursuits; this, however, is the lowest proportion in South Bihār. Of the total number dependent on agriculture 41 per cent. are actual workers, including 269,000 rent-payers, 105,000 field labourers and 14,000 rent-receivers. The Kurmīs and Koiris, who number 181,000 and 80,000 respectively, are the principal agricultural castes; but the large castes of Ahīrs and Bābhans are also mainly cultivators, though the former are also usually herdsmen, and the latter petty land-holders. Besides those supported by agriculture, there are 27,000 persons, with 38,750 dependents, classed as vegetable providers, *i.e.*, the market gardeners of the district, who make large profits by growing vegetables on the rich land in the vicinity of village homesteads. The agricultural labouring class is chiefly composed of the lower castes, such as Dosādhs, Chamārs and Musahars.

Industries support 17·1 per cent. of the population, a proportion higher than in any other district in Bihār except Shāhābād (17·7 per cent.). This is in all probability due to the fact that Patna contains a large urban population, but apart from this, it is noticeable that the industrial population is far larger in the districts south of the Ganges than it is in those lying north of that river. It has been suggested that the reason for this predominance of artisans is that, after the murder of Alamgīr II and the fall of Delhi in 1759, many members of the Muhammadan nobility retired to their *jāgīrs* in Patna, Gayā and Shāhābād, bringing with them large numbers of artificers, while the districts to the north of the Ganges were still in an unsettled state, sparsely populated, and only partially cultivated. Of the industrial population in this district 41 per cent. are actual workers, among whom are 5,000 cow-keepers, 9,000 oil-pressers and sellers, 7,000 grocers, 6,000 toddy sellers, 3,000 masons, 8,000 cotton weavers, 4,000 tailors, 3,000 goldsmiths, 5,000 carpenters,

and 4,000 shoe-makers, as well as numerous grain and pulse dealers, grain parchers, tobacco sellers, thatchers, and basket and mat-makers.

Next in importance come the professional classes, who account for 2·4 per cent. of the population; 43 per cent. of these are actual workers, including 6,000 priests. The number of those supported by commerce is the highest in Bihār, but even so they represent only 1·2 per cent. of the population. Among those engaged in other occupations are 48,000 general labourers and 8,000 earth-workers.

MANUFACTURES.

Opium manufacture.

The manufacture of opium is by far the most important industry in the district. The first process consists of the manufacture of what is known as "leaf", which begins when the poppy plants flower in January and February. As soon as the flowers mature, the petals are collected and placed in an earthenware plate over a slow fire covered by a damp cloth. They are then pressed by means of a cloth pad, until the steam, acting upon the resinous matter contained in the petals, causes them to adhere together and form a thin round cake varying from 6 to 12 inches in diameter. In the case of leaves of the highest quality, which are called *chāndi*, the thick portion by which they are attached to the capsules is usually cut off. The leaves are delivered to the officers of the Opium Department, and are paid for according to quality. After delivery, they are sent to the Factory at Patna, where they are used in making the outer shell or envelope of the opium balls. The dried leaves and thinner portions of the stalks of the poppy plants, broken up fine, form what is known as "trash," which is used, after being thoroughly sifted and cleaned, for packing the balls of provision opium for exportation, and also for affixing to the cake. A small portion is hand sifted and reduced to a fine powder like saw-dust, which is used for dusting the cakes immediately after manufacture, to prevent them sticking to the earthenware cups in which they are stored.

After the petals have been taken off and the capsules allowed to ripen, they are ready for the extraction of the juice. The capsules are lanced vertically in the afternoon, at intervals of 3 or 4 days, with an instrument composed of three or four sharp iron blades tied together, the incisions being sufficiently deep to let the juice flow freely from the shell of the capsule, without breaking through its inner wall into the receptable for seed. The juice is then allowed to exude and coagulate on the capsule until the next morning, when it is scraped off. The scrapings are collected in shallow brass or earthen vessels and tilted up so as to allow

the draining off of a black shiny substance, called *pasewā*, which is formed under certain atmospheric conditions. This *pasewā* is separately collected and taken over from the cultivators by the Department. On the care with which the *pasewā* is separated from the drug depends, to a great extent, the purity of the opium delivered. The drug is periodically turned over and manipulated until the time fixed for its weighment, which takes place usually about the middle of April, when the cultivators are summoned in regular order to certain appointed weighing places, where the weighment of the opium is conducted under the direct supervision of gazetted officers of the Department.

The drug is classified according to its consistence by the officer in charge, who also examines it for adulteration. Should the opium be found to contain any foreign substance or be suspected of such, it is set aside for subsequent and more detailed examination by the Opium Examiner at the Factory; and on that officer's report, the opium is either confiscated or a deduction made from its value according to the degree of adulteration. Good opium is paid for on delivery at the rate of Rs. 6 per seer of 70 degrees consistence or more, *i.e.*, if it contains 70 per cent. or more of pure opium, and the price then given falls if the drug contains less than 70 per cent. of pure opium. After classification and weighment, the opium, if of low quality, is placed in earthen jars, but if more solid, *i.e.*, over 67 degrees consistence, it is put in stout drill bags, which are then sealed and despatched to the Factory.

The Opium Factory.

After the classification, weighment and despatch of the opium from the weighing stations, the scene of action is transferred to the Opium Factory, which is situated in the heart of the city of Patna, and occupies the site and some of the buildings of the old Dutch Factory. The officer in immediate charge of the factory is known as the Factory Superintendent, and he is assisted by a gazetted officer of the Opium Department, styled the Assistant Factory Superintendent. The subordinate staff consists of an Assistant Opium Examiner and seven assistants, including the store-keeper. Under these, again, are other temporary assistants, native *sardārs*, clerks and a large number of employés. On receipt of the opium at the Factory, the contents of each bag or jar are re-classified according to consistence, which is ascertained by hand tests and by drying samples on the steam tables. They are also tested, both by hand and chemical tests, for impurities and adulterations. When the degree of consistence has been ascertained, the accounts are made out, and previous to settlement each ryot is paid, either personally or through the *khattadār*, any

amount which may be due to him on account of any higher consistence of the opium as found by the Factory assay as compared with the class originally fixed at the weighments. In the same way, any deficit due to fall in consistence discovered at the Factory is recovered from him. All opium declared after examination to be good is stored in large stone vats, each vat being marked to receive opium of a certain degree of consistence.

The manufacture of provision opium, *i.e.*, opium intended for exportation, usually begins about the end of April or the first week in May, and proceeds uninterruptedly until completion generally about the end of July. The standard fixed for Bihār opium is 75 degrees, but it is rarely possible to cake all the opium at that standard. As high a standard as possible is fixed, and the only manufacturing process that is necessary is to so mix opium of different consistences as to get the required standard consistence for the whole, a process which is technically known as "alligation." After the alligation has been completed, the opium is taken to the caking room and there weighed out, 1 seer 7½ chittacks being allowed for each cake or ball to be manufactured. If, owing to the low consistence of the drug, it is not possible to alligate at the recognized standard, a small additional allowance of opium per cake is made for each degree below 75 degrees. The shell or outer covering of the cake, which is composed of poppy leaves put together by means of a paste (known as *lewa*) made of opium and *pasewā* mixed with water, is manufactured in hemispherical brass moulds, and when finished it is a sphere about the size of a 24-lb. shot, the thickness of the shell being $\frac{7}{16}$ths of an inch. After manufacture, the cakes are dusted with fine trash, put in small earthen cups, and placed in the sun to dry. At the end of the day's work, they are brought back into the caking room and examined. They are again examined each morning, all faulty ones being separated, and then sent into the different godowns, where they are ranged on racks to mature. About the beginning of August another operation technically known as *sattai* commences. This consists of putting an additional layer of fine leaf round the shell to give it a finished appearance. The whole of the shell is then covered with trash, and this distinguishes the Patna cakes from those manufactured at Ghazipur, where only half the shell is thus treated.

The chests of opium manufactured for export are sold by auction in the office of the Board of Revenue by fixed instalments on fixed days. The packing of the opium cakes in chests for

despatch to Calcutta usually begins about the first week of November. Each chest contains 40 cakes of opium arranged in two layers of 20 each. The quantity of opium of standard consistence contained in a chest of provision opium is 1 maund 28 seers 4 chittacks, and this includes the opium used in the form of a paste for making up the shell of the cake. The cakes are kept apart from each other by thin compartments of wood, the upper and lower layers of cakes being separated by a mat. All the corners and crevices are well filled in with trash, which serves as a padding. When packing is once commenced, it is carried on continuously every week-day, except on rainy or damp days, at the rate of 500 chests daily. When a sufficient number of chests have been packed, they are despatched from the factory to Calcutta, where the chests are stored in godowns specially built for the purpose, until they are cleared for exportation. The chests used for packing the opium are manufactured by the Saw Mills at the Factory, which are in charge of an Engineer directly subordinate to the Factory Superintendent.

The opium prepared for local consumption in India is called excise or *abkári* opium. The opium is dried by exposure to the sun until its consistence is raised to 90 degrees, owing to the evaporation of the moisture in the drug. It is then weighed into quantities of one seer or half a seer, which are pressed in moulds into square cakes. The cakes are wrapped in paper slightly oiled to prevent adhesion, and packed in boxes containing 60 each. Some of the chests so packed are then despatched to the opium godowns in Calcutta, whence all district and subdivisional treasuries in Burma and Assam are supplied, and the remainder are sent direct from the Patna Factory to the different districts in Bengal and Bihār.

Opium intended for medical purposes is also manufactured at the Factory; it is prepared from opium specially selected from the season's supply on account of its excellence in colour, aroma and texture.

Distilleries. The distillation of spirits ranks next in importance among industries in which machinery is employed. The outstill system prevails in the Patna district, with the exception of the area served by the Sādr distillery, which consists of Patna city, Bankipore, Dinapore, Phulwāri and Dīgha, and the country comprised between them. The outstills are of the ordinary old-fashioned type and call for no description. The Patna distillery has 18 stills, of which one is a steam still, the rest being stills of the French pattern. They vary in capacity from 175 to 615 gallons, and there are 1,537 fermenting vats with an average capacity

of 18 gallons each. The ingredients used are *mahuā* and *gūr*, and the monthly outturn is about 9,000 London proof gallons of spirit.

Mills. The only other large industry is the Mālsālāmi oil and flour mill in Patna city employing 55 operatives. Oil mills are fairly common in the larger towns of the district, but as a rule they are on a very small scale.

Factories. There are no factories in the ordinary sense of the word, the only two concerns which are officially classed as such being the workshops of the Bihār School of Engineering and the saw mills of the Patna Opium Factory. The former have been established for the purpose of teaching the students practical engineering, and the latter are chiefly employed in making chests for packing opium. Some foundries are at work in Bankipore, south of the railway station, and at Dinapore, and a large factory for the manufacture of ice and aerated-water has been erected at the former place.

Mines. There are no mines at work in the district. Formerly a small gold mine was worked at Kaliānpur 3 miles from Rājgīr, but the work done was merely of a prospecting nature, a few tons of quartz being taken out of different pits and tested, and there were no real mining operations resulting in a definite output. The mine was abandoned, after a very short existence, in 1892.

Hand industries. Nowhere is the decline of Patna as a manufacturing centre more noticeable than in the matter of hand industries. Practically every kind of industry is carried on, but none of them are of special importance or extent; and with the exception of the linen, furniture and cabinetware of Dinapore, few of the local products are exported. Carpets, brocades, embroidery, pottery, brasswork, toys, fireworks, lac ornaments, gold and silver wire and leaf, glass-ware, boots and shoes and cabinets are made in Patna city, carpets in Sultānganj, Pīrbahor and Chauk, and embroidery and brocade work in the Chauk and Khwāja Kalān thānas. Durable furniture and cabinets are made at Dinapore. The manufactures of the Bārh subdivision consist of jessamine oil (*chamelī*), coarse cloth, and brass and bell-metal utensils, and those of the Bihār subdivision are soap, silk fabrics, tubes for hookahs, muslin, cotton cloth, and brass and iron ware. The more important and interesting of these industries are described below.

Weaving. Weaving was formerly the great industry of the district, but it is now declining owing to the competition of cheap European piece-goods. Cotton weaving is still, however, carried on to a

small extent in nearly every village, and on a larger scale in the city of Patna and in the towns of Bihār and Dinapore. The chief article manufactured is a coarse cotton cloth called *motiā* or *gāzi*, which is chiefly used by the poorer classes in the cold weather. It is warm and durable, and is used for making *dhotīs*, jackets, wrappers and quilts for men, and for *sārīs* and bodices for women. The cloth is popular among the poorer classes, who cannot afford to purchase woollen fabrics for the winter. Blanket weaving is also carried on to a limited extent by Gareris, especially in the Masaurhī thāna. Towels, bed-sheets, table cloths and napkins of a superior kind are manufactured at Dinapore; at Bihār good muslin, like the well known Dacca muslin, is produced; and *newār* tape is made in Patna city.

Carpet making is practically confined to the latter place, which is described in the Monograph an Carpet-weaving in Bengal (1907) as "the great seat of *darī* manufacture in Bihār." Here a large number of the cotton floor cloths called *darīs* and *satranjis* are woven in Sultānganj, Alamganj and Pīrbahor; and cotton *dulichas* and woollen *āsans* in the two thānas first named. A small quantity of the coarse carpets called *kālins* are sold to wholesale dealers and exported to Calcutta; and woollen carpets of a better kind are made on a small scale in Sultānganj, Pīrbahor and Chauk.

Silk weaving is now almost confined to the Bihār subdivision, where it is reported that about 200 looms are at work. The weavers produce tusser silk fabrics, which obtain a local sale and are also exported to Calcutta, but they mostly turn out cotton cloth and cloth, called *bāfta*, composed of a mixture of cotton and silk. In Fatwā thāna in the Bārh subdivision there were till comparatively recent times over 1,000 looms engaged in cotton and silk weaving, but the industry has declined and the number of weavers has largely decreased; the only place where silk is now woven to any extent is Raipura (Fatwā).

Patna city is almost the only place in Bengal where glass is made. A large number of bottles for holding scent, lamps and bangles are made out of Son sand mixed with soda (*khari*). The glass produced is, as a rule, green and impure, but some pure white glass vessels are made from broken railway lamp glass; ordinary English glass assumes, it is said, a milky colour when remelted. Vases of European design in coloured glass are also made, the workmen colouring the glass with sulphate of copper, indigo blue and other ingredients, while blue glass is made by adding an oxide of tin. The process of melting is very simple. A furnace with a blast is prepared, and over this is the annealing Glass-ware.

chamber; the broken glass is fixed on a blow pipe or metal rod; and having been melted or softened, is blown or pressed into the desired shape. The Lodī Katrā quarter is the centre of the industry.

Cabinet ware. Patna and Dinapore are celebrated for their skilled carpenters, whose dexterity is attested by the handsome carved balconies found in these towns. A large quantity of European furniture and other cabinet work of good quality is made in the workshops of 2 firms at Dinapore and exported to other places. Dog-carts and *pālkis* are also made in the same two towns under European supervision, and find a ready sale among native gentlemen.

Embroidery. Gold and silver embroidery and brocade work are carried on in the Chauk and Khwāja Kalān thānas in Patna city, where there are about 1,000 men employed in this industry, and also to a limited extent in Bihār town. The embroidery, which is of two kinds, known as *kāmdani* and *zardozi*, is chiefly applied to caps and to the trappings of horses and elephants; it has not the reputation of Lucknow or Benāres work. The gold and silver wire and leaf used are made locally, but most of the gold thread comes from Benāres and the United Provinces.

Jessamine oil. The manufacture of jessamine oil at Bārh is an interesting old industry, which is now almost defunct. The men engaged in the industry, who are called *gandhis*, are mostly Rājputs by caste, but there are also a few Muhammadans. There are still ten or twelve families of them at Bārh, where they grow about 25 *bīghas* of jessamine. The oil is made from *til* seed, which is kept wrapped in a cloth with jessamine flowers after the husk has been removed. The quality of the oil depends upon the number of times the sesamum is impregnated with jessamine before the oil is extracted. When the quantity of flowers used is 12 times that of the sesamum, the oil is called *bāragunā* and sells at Rs. 12 a seer; when it is six times, it is called *chhagunā* and sells at Rs. 5 or 6 per seer; and when it is three times, it is called *tingunā* and sells at Rs. 2 to 3 per seer. Five seers of sesamum produce about two seers of oil.

Stone-carving. Stone-cutting is carried on by four firms in Mārufganj Ghāt in Patna city. The stone used is chiefly sandstone (locally known as Mirzāpurī stone), which is brought down by river in rough-hewn slabs from Bindhāchal and Chunār, in the Mirzāpur district. Granite is also imported from Sasarām and Monghyr, but in very much smaller quantities; this stone is harder and the *sils* (*i.e.* slabs for grinding curry) and *jāntās* (hand-mills) made of it are sold at higher prices. The articles principally made are figures of Hindu gods, very roughly shaped, varying in price from

4 annas to Rs. 5 each; curry-stones (*sīls*) varying in price from 4 annas to Rs. 2 each; hand-grinding stones (*jāntā*) from 8 annas to Rs. 2 each pair; pestles (*lorhā*), potter's wheels (*chakkī*), and stone plates and cups. There is a constant demand for these articles from all parts of Patna, and they are also supplied to other districts.

There is very little lapidary's work carried on in the city of Patna or in its vicinity, with the exception of carving small pieces of crystal or pebbles (imported principally from the hills of Monghyr and Bhāgalpur) and polishing them into small stones, called *nagīnas*, for setting in rings, necklaces, amulets, etc. Some business is also done in carving phylacteries of hexagonal shape, with appropriate verses from the Korān inscribed on them, to serve as charms against disease, especially palpitation of the heart. These are principally used by Musalmāns and low caste Hindus, who prize them as preventives against attacks of disease, the "evil eye" and other similar influences. In Patna the *hakkāks* or lapidaries are all Musalmāns, who have followed the trade for generations past. There are also a few families of these lapidaries in Bihār and in Bindidih, a small village 15 miles to the south of Bihār; but in every case these men have some other trade to supplement their work in stone, as alone it is not sufficiently remunerative to support them.

Wood-carving.

Regarding the wood-carving industry, the following remarks may be quoted from "A Monograph on Wood-Carving in Bengal" by Chevalier O. Ghilardi:—"The existence of wood-carving at the present day is practically nominal. Judging, however, from the remains of the older wood-carvings in that interminable line of houses extending from Bankipore to Patna, it is clear that much better work was produced in the past, when this industry appears to have enjoyed a period of happy florid forms, with which the work done at present cannot bear comparison. It would appear that all the old carving visible along the road was cast more or less from the same mould, so little is the variety in form and design; still we can observe a special characteristic in each group of carvings, which distinguishes it from those of the other villages. The carving to which I allude is that in connection with the buildings, such as the pillars, architraves and brackets supporting their verandahs and roofs. Unfortunately, nowadays, the taste of the inhabitants has changed. When a house is near to fall in pieces, and it is rebuilt, no more carved pillars are used; bricks are the only substitute. Originally, most of those pillars were first worked by the turner, even those with large diameters, and afterwards carved by clever artisans. The wood used here is

teak wood in general, but sometimes sisoo and paisor. When the present proprietor of a house changes the old pillars, the work of the turner is dispensed with, and the pillars, although fairly well carved, remain of a quadrangular form. This is easily gathered from the fact that all the quadrangular carved pillars are invariably the new ones. The friezes also are good, and a few of the panels, too; but in general this carving, although effective, is of very rough execution, and cannot stand comparison with that by the artisans of Lahore, Delhi and Agra. There are very few wood-carvers at present at Patna, and the decay in this profession has proceeded so far that none of the new buildings on the long road between Bankipore and Patna have any wood-carving at all."

Gold and silver work.

Patna, with Cuttack, Murshidābād and Monghyr, forms one of the principal centres of the gold and silversmith's art in this Province. Gold and silver ornaments are principally made in the city of Patna, but there are also gold and silversmiths in the mofussil towns and every large village. Gold ornaments form the most costly portion of the dowry given to a girl, and are also worn by certain classes of men, *e.g.*, Rājputs and Bābhans wear a gold necklace and armlets, while a well-to-do Goālā or Dhobī wears, as a token of his affluence, gold earrings, a gold necklace, armlet or bracelet. Silver ornaments are used by those who cannot afford to wear gold ornaments, and a set of silver vessels, consisting of a *pān*-box, *attar* tray, flower-vase, and rose-water bottle with a tray, is usually presented as a dowry by members of the middle class; the more wealthy add to these a horse and an elephant, with trappings and ornaments for both, a silver *tānjān* or sedan, silver sceptres, maces, wands and spears. These articles are borrowed on occasions of weddings or display; and silver chairs, sceptres, maces and wands are kept by Rājās and Nawābs, and are lent by them on ceremonial occasions.

Other industries.

The other industries are insignificant and merely meet local demands. There is a small business in harness and shoe-making in Patna city; and the same place contains a considerable number of braziers, whose yearly outturn has been valued at Rs. 50,000; the brass vessels they produce are strictly utilitarian, and there is little or no attempt at ornamentation. The value of the iron work manufactured annually has been estimated as over Rs. 50,000, iron bird-cages being a speciality of the Patna blacksmiths. Soap making was formerly an industry of the Bihār subdivision, which has died out owing to the cheapness of European soaps; and only eight families are now engaged in this old handicraft. The manufacture of *naichas* or tubes for hookahs is a speciality of the same

subdivision, the local products being exported to Calcutta and elsewhere. An industrial exhibition was held at Bankipore in 1907, and it is proposed to hold it annually.

The principal imports are salt, coal, kerosene-oil, rice, European cotton piece-goods, and gunny bags; and the principal exports are wheat, linseed, gram, pulses, mustard seed, hides, molasses and unrefined sugar, raw tobacco and opium. The main line of the East Indian Railway runs through the whole length of the district, while the Patna-Gayā branch and the Bihār-Bakhtiyārpur Light Railway serve to open out the southern portion. A large amount of trade finds its way along these channels; but the greater quantity is transported by river. This trade centres in Patna city, which is one of the largest river marts in Bengal, forming the changing station and general centre for all the river-borne trade. It is conveniently situated for the purpose of transport either by river or railway, having a river frontage of 7 or 8 miles in the rains and of 4 miles in the dry season; while its central position near the junction of three great rivers, the Ganges, the Gandak and the Son, where the traffic of the United Provinces meets that of Bengal, gives it great natural advantages as a distributing centre. Goods coming up by rail from Calcutta are there transferred to country boats, bullock carts, etc., to be distributed throughout the neighbouring tracts, which in return send their produce to be railed or shipped to Calcutta, Nepāl and elsewhere. The river trade is carried by country boats and river steamers between Patna and Calcutta and other places on the Ganges and Nadiā rivers, and by country boats between Patna and Nepāl. TRADE.

The trade of the city, though still large, has declined of late years owing to the opening out of several new lines of railway in the districts north of the Ganges, and also owing to the policy of the railway companies, which charge a freight between intermediate stations out of proportion to the through freight to Calcutta. It is cheaper to book goods direct to Calcutta than (as formerly) to rail them to Patna, and thence send them down by river; and consequently the smaller merchants, who used to bring their goods and grain to Patna, now find it more advantageous to send them direct to Calcutta. Other important markets are Dinapore, Bihār, Bārh, Mokāmeh, Islāmpur, Fatwā and Hilsā. The principal trading castes are Telis, Agarwāls, and the various mercantile castes collectively called Baniyās. The transport by river is mostly in the hands of Musalmāns, Tiyars and Mallāhs, and that by road in the hands of Goālās and Kurmīs.

Fairs.

The marginal statement shows the largest fairs held in the district. None, however, are of any great importance, except that held at Rājgīr, which takes place every three years. There is only one cattle, fair, viz, that held at Bihtā, which attracts about 5,000 persons. As a rule, the people obtain their cattle and horses from the fairs held at Sonpur in the Sāran district and at Barahpur in Shāhābād.

NAME.	Place.	Attendance.
Rājgīr fair ...	Rājgīr ...	50,000
Chath ...	Aungari ...	30,000
Māghi Purnamāshi	Bārh Umanāth...	15,000
Gayā Pind ...	Pūnpūn ...	13,000
Satwani ...	Bārh Umanāth...	12,000
Chirāgha ...	Bihār ...	10,000
Sheorātri ...	Atama ...	10,000
id ...	Bihtā ...	5,000
id ..	Baikathpur ...	10,000
Chaiti Chath ...	Bargāon ...	10,000
Kātki Chath ...	Bargāon ...	10,000

Weights and measures.

The standard seer of 80 *tolās*, known as the *pakkā* seer, is in use in the chief centres of trade, the weights being made of metal and stamped. Outside Patna and Dinapore, however, most of the weighing is done by what is known as the *kachchā* seer, which is supposed to consist of a multiple of so many *gandis* (a *gandi* being equivalent to 4 *tolās*), and varies from 44 to 84 *tolās*. The weight used is often a mere lump of stone, unstamped and of no definite weight, and the facility afforded for cheating is obvious. The *paseri*, which is supposed to be equal to 5 seers, similarly varies from 5 to 7 seers. Among jewellers and apothecaries the following scale of weights is observed:—8 *ratis* = 1 *māshā*, 12 *māshās* = 1 rupee.

For measures of length both the English yard of 36 inches, called the *nambari gaz*, and a native yard of 39 inches, called the *bara gaz*, are commonly employed; the latter is sometimes also 40½ or 41½ inches. For domestic purposes the *hāth* or cubit averaging 18 inches and the *bālisht* or span of 9 inches are generally used. In measuring land the most common measures of length are the *laggi* or *bāns*, which is about 8⅓ feet long, and the *rassi*, which is nearly 60 yards long and is nominally 20 *laggis*.

The principal measures of capacity are all based on the seer, and there are very few cases where standard measures, such as gallons, are used. When sold in large quantities, liquids are often weighed against regular weights; and when sold retail, the commonest measures are vessels made of tin, clay or bamboo. Earthen pots and bamboo *chungās* are in wide use for liquids of all kinds and also bottles of uncertain capacity, which are supposed to hold the equivalent of a seer or part of a seer.

CHAPTER XI.

MEANS OF COMMUNICATION.

Development of communications.

THE account of the roads given by Buchanan Hamilton nearly 100 years ago presents a vivid picture of the deficiency of communications at that time. "During the rainy season," he says, "all internal commerce is at a complete standstill, as the roads are then so bad, as not to admit of even cattle travelling with back loads. I have seen no country, that could be called at all civilized, where so little attention has been paid to this important subject, and even in the vicinity of the jails, where many convicts sentenced to labour are confined, very little has been done. The cross roads from market to market are those which are chiefly wanted, and no one who has not seen the condition of these could believe that a country so extremely populous and rich, and having such occasion for land conveyance, could be so ill provided. The object in such roads is not to enable gentlemen to drive their curricles, but to enable cattle carrying back loads to pass at all seasons from one market to another, and in the fair season to enable carts to do the same."

This is not a very high standard, but even so the roads of Patna fell below it, and internal communication was almost entirely confined to pack-bullocks. The Ganges was the great highway between the district and other parts of India, and it continued to form practically the only route to Bengal until 1862, when the main line of the East Indian Railway was extended through the district. In 1877 the Patna-Gayā Canal was opened, and thus provided another means of traffic; in 1879 the Patna-Gayā State Railway was started; and recently the south-east of the district has been tapped by the Bihār-Bakhtiyārpur Light Railway, which was opened for traffic in 1903.

The district is now well provided with communications. The East Indian Railway runs through its northern thānas from end to end: the Patna-Gayā Railway intersects the headquarters subdivision and the Bihār-Bakhtiyārpur Light Railway the Bihār subdivision from north to south; the Patna-Gayā Canal skirts the

whole of its western border; and the Ganges, with a large boat traffic, bounds it on the north. Besides these main routes, it is well provided with roads connecting the more important bazars and marts; and though it is still somewhat badly off as regards cross roads, practically every village can be reached by pack-bullocks, which are numerous and largely used.

Roads. The District Board maintains 106 miles of metalled and 486 miles of unmetalled roads, while 13 miles of metalled road from the Bankipore Golā to the western end of the Dinapore cantonment are under the charge of the Public Works Department. The total length of the roads maintained in the district is thus 605 miles; and this shows a great improvement on the state of affairs prevailing 30 years ago when the total length of all the Provincial and district roads was only 469 miles. In addition to these main roads, there are a number of village roads, with a length of 688 miles, maintained by the Local Boards.

The most important road is that running along the north of the district, parallel with the Ganges, through Bārh, Bankipore, Patna and Dinapore, which leads to Monghyr on the east and Arrah on the west. Of the other roads the most important are those from Bakhtiyārpur to Bihār (13 miles), with a continuation to Giriak (13 miles) and thence to Nawāda in the Gayā district (23 miles); from Fatwā to Hilsā (13 miles), with a continuation through Ekangarsarai and Islāmpur to Gayā; from Dinapore to Maner (8 miles); and from Maner to Bihtā (6 miles) and thence to Mahābalipur (20 miles) close to the Son: all these roads run from north to south. Among the cross country roads may be mentioned the road from Bihār to Fatwā (27 miles) and a long road carried almost throughout the whole breadth of the district from west to east, running from Bihār to Ekangarsarai (18 miles) and thence to Masaurhī (16 miles), and terminating 20 miles further on at Mahābalipur on the Son.

Conveyances. Much of the internal traffic of the district is still carried on by means of pack-bullocks, as the villages off the roads are not accessible to carts in all months of the year. The rivers, streams, and irrigation channels which spread out in all directions, and the nature of the soil, which, being largely composed of clay, becomes very heavy when wet, precludes bullock-carts from travelling about with the same ease and freedom as in North Bihār. It is not until the cold weather that the interior of the country is opened out to them, and during the rains pack-bullocks ply to and from the villages. The carts in use are similar to those used in other parts of Bihār, but the light springless carts known as *ekkās* are also common.

RAILWAYS.

The main line of the East Indian Railway traverses the north of the district for 86 miles from east to west, entering it at Burhee (Barhiyā) station and leaving it a short distance to the west of Bihtā, where a fine lattice-girder bridge has been built across the Son. This great work was commenced for a single line of rails in 1855, and after many interruptions during the Mutiny, was completed in 1862; the second line was begun in 1868 and finished in 1870. The total length of the bridge from back to back of the abutments is 4,199 feet, divided among 28 spans of 150 feet each. Underneath each line of rail is a sub-way for foot-passengers and beasts of burden, for which tolls are levied by the railway company. There are no less than 18 stations within the district on this line, viz., Burhee, Dumrā, Mokāmeh Ghāt, Mokāmeh Junction, Mor, Pandārak, Bārh, Athmal Golā, Bakhtiyārpur, Khusrupur, Fatwā, Bānka Ghāt, Patna, Bankipore, Dinapore, Neorā, Sadīsopur and Bihtā. The mail trains stop at Mokāmeh Junction, Patna, Bankipore and Dinapore. A branch line from Mokāmeh Junction to Mokāmeh Ghāt connects with the Bengal and North-Western Railway, and another short branch line runs from Bankipore to Dīgha Ghāt, in connection with a ferry steamer of the same railway. Bankipore is also the junction for the Patna-Gayā Railway, which runs south through the Bankipore subdivision, leaving it near Nadaul station 23 miles from Bankipore; the other stations in the district are Pūnpūn and Masaurhī.

Further to the east there is a light railway, with a length of 18 miles, between Bakhtiyārpur and Bihār, the intermediate stations being Chero, Harnaut, Wena, Pachāsa and Soh; it is proposed to open another at Bagān Bigha between Wena and Pachāsa. The District Board has guaranteed 4 per cent. interest on the capital of this railway, which is known as the Bakhtiyārpur-Bihār Light Railway, and is entitled to receive half of any profits in excess of that amount. The railway was opened for traffic in July 1903, and is to be extended to Silāo, 10 miles from Bihār and 4 miles from Rājgīr. There was formerly a tramway, employing horse traction, in Patna, but it was abandoned some years ago.

WATER COMMUNICATIONS.

The Ganges is the chief waterway of the district, but it has lost its position as the main line of communication between Bengal and the Upper Provinces. As far as Dīgha it retains something of its former splendour, for the stream is here augmented by the Gandak, but owing to the diversion of its waters for irrigation purposes further north, it is navigated with difficulty by steamers, and only by steamers of light draught, as far as Buxar. The Indian Navigation and Railway Company maintain

a steamer service along it, which they run jointly with the Rivers Steam Navigation Company. Steamers ply daily between Dīgha and Goalundo, between Dīgha and Buxar, and between Dīgha and Burhaj in the district of Gorakhpur, with an extended run every fourth day to Ayodhyā. Paddle steamers ply from Dīgha to Goalundo, but above Dīgha only stern-wheelers can be used owing to the shallows met with; all passengers and goods are, therefore, transhipped at Dīgha, which contains the local head office of the Company. The other steamer stations in this district are Hardī Chaprā north of Maner, Mārufganj in Patna city, Fatwā, Baikanthpur, Bārh and Mokāmeh. The passenger traffic consists principally of labourers going to Eastern Bengal in search of work, while the goods traffic is mostly in grain, sugar and piece-goods.

Navigation on the Son is intermittent and of little commercial importance. In the dry season the small depth of water prevents boats of more than 20 maunds burden proceeding up-stream, while the violent floods in the rains equally deter large boats, though boats of 500 or 600 maunds occasionally sail up it. The other rivers are not navigable, for with one or two exceptions they are almost dry throughout the hot and cold weather; in the rains they fill very quickly, but as rapidly subside. When they are in flood, they soon become unfordable, and, as a rule, no boats are obtainable, except at the ferries, which are few and far between. The country people, however, provide a ready substitute in the shape of light rafts, called *gharnais*, made of a light framework of bamboos supported on inverted earthenware pots (*gharā*). The Patna-Gayā Canal, which traverses the Dinapore and Bankipore subdivisions, is navigable, and a large number of bamboos are brought down by it to Dīgha. There is a biweekly steamer service on it between Khagaul (Dinapore railway station) and Mahābalipur in the south of the headquarters subdivision *viâ* Bikram.

Ferries.

Outside Patna and Bankipore, the principal ferries are those on the Ganges at Hardī Chaprā, Sherpur and Dāūdpur in the Dinapore subdivision, all situated along the Dinapore-Maner road, and at Bakhtiyārpur, Bārh, Athmal Golā and Mokāmeh in the Bārh subdivision. These are first class ferries managed by the District Board of Patna The *ghāts* in Bankipore and Patna are Dīgha, Mahendra, Rāmghāt, Pathrighāt, Adrak, Mārufganj, Damriahī and Jethuli. They are let in one lot with the *ghāts* in the Sāran and Muzaffarpur districts by the Magistrate of Patna, who distributes the rent between the District Boards of Sāran and Muzaffarpur and the Patna Municipality.

The boats used in the district are all country made, the principal centres of the industry being Patna city, Bānka Ghāt and Fatwā. They are, in general, broad in the beam, and can therefore be used in comparatively shallow water. The larger ones have a roof-like deck to protect the goods inside from the weather. There is one mast, on which a cloth sail full of rents and patches is hoisted when the wind is favourable. When going down stream, they are propelled from the stern by means of long bamboo punt-poles, and are steered by a huge rudder of the rudest construction. On the return journey, which is generally made when the river is at its lowest, the boats are tracked up against the stream by means of ropes fastened to the top of the mast, but should there be any wind, the tow ropes are coiled up and the sail is hoisted. For crossing the Ganges or the Son, smaller boats are used. Some are decked with bamboos or boards, on which a little straw is sometimes put for conveying horses or bullock-carts; passengers are generally taken across in undecked boats. These boats are propelled by bamboo punt-poles, and sometimes also with a pair of oars. The rowers sit near the prow, all on the same seat; and the oars, which are formed of a bit of board tied with rope to a short bamboo handle, work against pegs to which they are loosely fastened with rope. Little or no attention is paid to keeping time; and the rowers, when working hard, rise from their seats at every stroke. Boats.

A long narrow dug-out (*dingi*), cut from the trunk of a tree, is often used for crossing rivers. Sometimes two of these dug-outs are lashed together to support a bamboo raft. During the rains the villagers use the small rafts, called *gharnais*, which have been described above. Seated astride on one of these primitive but effective rafts, they manage to cross flooded rivers or streams too deep to ford.

There are altogether 339 miles of postal communication and 72 post offices in the district, there being thus one post office for every 29 square miles. The number of postal articles delivered in 1905-06 was 4,207,000, including letters, postcards, packets, newspapers and parcels; nearly half the total number or 2,089,000 were postcards. The value of the money orders issued was Rs. 19,17,600 and of those paid Rs. 28,82,130; and there were 10,829 accounts in the Savings Bank, the total amount of the deposits being Rs. 3,40,000. Besides the telegraph office at Bankipore, there are 8 postal-telegraph offices, from which 20,694 messages were despatched during the year; these offices are situated at Bārh, Bakhtiyārpur, Bihār, Dighā, Gulzārbāgh, Mokāmeh, Patna city and Silāo. POSTAL COMMUNICATIONS.

CHAPTER XII.

LAND REVENUE ADMINISTRATION.

EARLY ENGLISH ADMINISTRATION.

WHEN the Dīwāni or fiscal administration of the three Provinces of Bihār, Bengal and Orissa was granted to the East India Company in 1765 by the Emperor Shāh Alam, a dual system of government was inaugurated, by which the English assumed the administration of civil justice, collected the revenues and undertook to maintain the army, while the criminal jurisdiction or Nizāmat was vested in the Nawāb. But, though the civil and military power of the country and the resources for maintaining it were assumed on the part of the Company, it was not thought prudent to vest the direct management of the revenue system in the hands of Europeans, whose previous training in mercantile affairs had not qualified them to deal with its intricacies. Accordingly, the existing system of administration was continued, and until 1769 a native Naib or Deputy Dīwān, Mahārājā Shitāb Rai, had the immediate management of revenue affairs under the nominal supervision of the European Chief at Patna.

In 1769 Supervisors were appointed in subordination to the Chief to superintend the native officers employed in collecting the revenue and administering justice, and in October 1770 a Comptrolling Council was established at Patna. This council consisted of three members, James Alexander, who was the Chief, George Vansittart and Robert Palk; but Shitāb Rai, the Naib Dīwān, also frequently attended their meetings. The Supervisors were furnished with detailed instructions for obtaining complete information regarding the economic conditions prevailing; the state, produce and capacity of the lands; the account of the revenues, the cesses, or arbitrary taxes, and of all demands made on the cultivators; the manner of collecting them, and the gradual rise of every new impost; the regulation of commerce and the administration of justice. The information elicited by these enquiries showed the internal government to be in a state of profound disorder, and the

people to be suffering great oppression. Nevertheless, seven years elapsed from the acquisition of the Dīwāni before the Government deemed itself competent to remedy these defects. It was not till 1772 that the Court of Directors resolved to "stand forth as Dīwān, and by the agency of the Company's servants to take upon themselves the entire care and management of the revenue."

In pursuance of these orders, the Naib Dīwān at Patna was removed, and it was decided to substitute European for native agency. The Supervisors were now designated Collectors, and a native officer styled Dīwān was associated with each in the "superintendency of the revenues." In November 1773, it was decided that these Collectors should be withdrawn and replaced by native officials called *āmils*; but the control of the revenue administration still remained with the Chief and Council of Patna, a body which continued in existence till the abolition of Provincial Councils in 1781.

EARLY SETTLEMENTS.

In the meantime, the administration had been going from bad to worse. In 1772 it was determined to make a five years' settlement of Bihār, and the zamīndārs having declined to accept a farm of the revenues, the system of putting them up to public competition was attempted. A body of speculators, called "renters," accordingly sprang up, and farmed the revenue till 1777, but the experiment proved a failure, as these speculators, ignorant of the real capabilities of the country and incited by the hopes of profit, readily took leases of the revenue for sums which they were utterly unable to pay. On the expiry of the settlement in 1777 it was determined to introduce the system of yearly farms, but this arrangement only intensified the mischief. The "renters" had no assurance that they would retain their leases another year or even have time to collect the current demand; they exacted as much as they could extort in the shortest time possible; and knowing that they would be imprisoned for any arrears, they made every endeavour to amass a fortune as soon as they could.

In 1781 the whole of Bihār was settled with the Dīwān of the Company, Kalyān Singh, who had the official title of "Roy Royan of Subeh Bihār;" and he proceeded to divide the settlement with Kheāli Rām Singh, who became his Naib Dīwān. Neither of them, however, was in a position to manage such a large extent of country, and they were forced to let out the *parganas* to farmers or sub-renters called *āmils*. In some cases the ancient families of zamīndārs secured the farms, but in others the *āmils* were strangers and speculators, with no local

influence or prestige, and utterly ignorant of the people and their rights. Sepoys had to be sent to assist them in enforcing payment; they collected the rents at the point of the bayonet, wrangled with the local zamīndārs, oppressed the ryots, and embezzled as much as they could.

Under this system, the Dīwān practically enjoyed the powers of a feudal baron. He treated the Revenue Chief with contempt, refusing to obey his orders or make over the revenue to him; and he claimed as an independent chief to be directly under the orders of the Governor-General. All zamīndārs were liable to sudden confinement in the Havelī Begam at Patna and to be dispossessed of their estates for arrears of revenue without any chance of being released until every farthing was paid up; they were liable to be turned out of their estates for collecting tolls and *abwābs*, or owing to the prevalence of crime; any foe could get a sheriff's officer to arrest them for a false claim, while dishonest *sazāwals* fleeced them on the one hand, and the ryots on the other. These disastrous experiments were not finally ended till the decennial settlement was concluded in 1790 and declared to be permanent in 1793.*

ADMINISTRATIVE CHANGES. Before this measure, the revenue administration was remodelled, the Council of Patna being abolished in 1781 and the general charge of revenue affairs made over to a Committee of Revenue in Calcutta, which was again superseded by the Board of Revenue in 1786. The Revenue Chief still remained in direct control of an enormous charge, comprising Tirhut, Shāhābād and Bihār, *i.e*, the modern district of Patna and the northern portion of Gayā; but in 1782 Tirhut and in 1784-85 Shāhābād were formed into separate Collectorships.

In 1786 the revenue system was again modified, the designation of the Committee of Revenue being changed to that of Board of Revenue; while European Civil Servants were placed in charge of the several districts into which the country was divided and were vested with the united powers of Collector, Civil Judge and Magistrate. In proposing this union of different authorities in the same person, the Court of Directors were influenced by the consideration of its having "a tendency to simplicity, energy, justice and economy." They placed on record that they were actuated by the necessity of accommodating "their views and interests to the subsisting manners and usages of the people, rather than by any abstract theories drawn from other countries, or applicable to a different state of things." It was only in

*J. R. Hand *Early English Administration of Bihār*, Calcutta, 1894.

the administration of justice in the city of Patna that a District Court was established, superintended by a Judge and Magistrate.

By Regulation I of 1816 the district of Bihār was, for revenue purposes, placed under a separate Commissioner, who was vested with the authority previously exercised by the Board of Revenue and Board of Commissioners in the Province of Benāres and that part of the Province of Bihār which was comprised in the *zilās* or districts of Bihār, Shāhābād, Sāran and Tirhut. In the following year another Commissioner was added, and the Board thus formed was called the Board of Commissioners for Bihār and Benāres. In 1829 this Board was abolished, and its powers were vested in a Commissioner at Patna acting under the orders of the Board at Calcutta. It was not till 1825 that Bihār was constituted a separate Collectorate; and in 1831 the Judge-Magistrate being given increased powers as a Sessions Judge, and his magisterial powers made over to the Collector, the present unit of administration, the Magistrate-Collector, was created. In 1845 the offices of Magistrate and Collector were separated, to be again reunited in 1859 by the orders of the Secretary of State. Finally, the district of Patna was created in 1865, the southern portion of the old district of Bihār being constituted part of the newly formed district of Gayā.

INCREASE OF REVENUE AND ESTATES.

The most noticeable feature in the land revenue history of Patna since the time of the Permanent Settlement is the remarkable extent to which the subdivision of estates has gone on. In 1790, there were 1,232 separate estates on the rent-roll of the district, as then constituted, held by 1,280 registered proprietors or coparceners paying revenue direct to Government; the total land revenue in that year amounting to 4,00,092 *sikka* rupees. In 1800 the number of estates had already increased to 1,813, the proprietors to 1,976, and the land revenue to 4,64,726 *sikka* rupees. In 1850, when the area of the district had been considerably increased, there were 4,795 estates and 25,600 registered proprietors, while the land revenue amounted to Rs. 18,20,290. In 1870-71, when the district had practically acquired its present dimensions, the number of estates was 6,075, the number of proprietors being 37,500, while the revenue had increased to Rs. 22,61,981, giving an average payment of Rs. 372 from each estate and of Rs. 60 from each individual proprietor or coparcener. The number of estates had thus quadrupled since the original assessment in 1790 and the Government land revenue had more than trebled, while the number of proprietors had increased out of all proportion to these changes.

In 1900-01 the number of estates had still further increased to 12,727, and the proprietors numbered 119,538, while the current land revenue demand was Rs. 15,00,424, giving an average payment of Rs. 117 due from each estate and of Rs. 12-9 from each proprietor. Comparing these figures with those of 1870-71—and comparison with those of any earlier date apt to be misleading owing to the changes of jurisdiction which have taken place—it will be seen that the land revenue has decreased by more than a third, the number of estates has more than doubled, the number of proprietors has more than trebled, the incidence of the assessment for each estate is less than a third, and the incidence for each proprietor is a little more than a fifth. This subdivision of estates is the result of the family system which prevails, but it gives some insight into the effect which that system has on the landed classes, when it is seen that the average revenue paid by each landed proprietor, which in 1790, was Rs. 507, had by 1900 fallen as low as Rs. 12-9. Incidentally, it has caused an increased strain on the administration in dealing with the greater number of separate revenue payers In 1905-06 the number of revenue-paying estates had increased to 13,117 and the current demand of land revenue to Rs. 15,11,015.

LAND TENURES.

In Patna as in other parts of Bengal, a longer or shorter chain of intermediate land-holders is generally met with. At one end of the chain stands the proprietor or *mālik*, who holds the estate from Government under the Permanent Settlement and pays his land-tax direct to the Government Treasury. At the other end is the actual cultivator, called the *jotdār* or *kāshtkār*. There are a number of intermediate tenures between the *mālik* and the actual cultivator, many of which partake of a *zar-i-peshgī* nature, *i.e.*, they have been granted by the zamīndār in consideration of a money advance or mortgage loan. The most common of these tenures are *mukarari* and *thīkā* leases. The *mukarari* is a lease from the landlord at a fixed rent, which may be either perpetual or temporary, terminating in the latter case with the life of the lessee; when the lessee grants a similar sublease, the latter is known as *dar-mukarari*. *Thīkā* or *ijārā* is a temporary lease for a definite term held direct from the actual or virtual proprietor of the land. The *thīkādār* or *ijārādār* takes the place of the proprietor, who can only interfere on the ground that his ultimate rights are being prejudiced, or on the lease-holder failing to pay the fixed rent. The sub-lessee holding a lease from the *thīkādār* is called a *katkanādār*, and the tenure held by him a *katkanā*; lower down still in the chain of sub-infeudation is the

dar-katkanādār, who holds a subordinate tenure under the *katkanādār*.

The peculiar tenures which exist under the *bhāoli* and *naydi* systems obtaining in this district have been already described in Chapter IX; and the only other tenures calling for special mention are the rent free or *lākhirāj* tenures. These were once very numerous, and Buchanan Hamilton estimated that over one-third of the tenures were free of revenue. Most of these have been resumed, but some still exist of a special nature, such as *altamghā* grants (*āl*, red, and *tamghā*, a seal) or lands given in perpetuity as a reward for conspicuous military service; *madadmāsh* grants (*madad*, assistance, and *māsh*, livelihood) or lands granted to favourites and others for their personal expenses; *nankar* or maintenance grants; and a number of religious grants, such as *brahmottar*, *khairāt*, etc.

RELATIONS OF LANDLORDS AND TENANTS.

The tenants, as a rule, are very ignorant, though they are gradually beginning to acquire a knowledge of their rights, and, on the other hand, the landlords are being driven to greater exactions by the minute subdivision of proprietary rights and by the rise in their scale of expenditure which has taken place. As a general principle, it may be said that the larger the estate, the more reasonable are the zamīndārs' demands, while the petty proprietor is more grasping in his dealings with his tenants and more unscrupulous in the means which he takes to increase their rents. In the small subdivided and coparcenary properties the rent of each field is of importance to the petty landlord, and his efforts to enhance it lead to friction between him and his ryots and to the harassment of the latter. When, moreover, an estate is let in farm, unless for special reasons the rent payable for the farm is designedly low, the evils which attend petty proprietorship are intensified and exaggerated, and the ryots groan under the yoke of the *thikādār*.

Unfortunately in this district the majority of the estates are small, and the practice of farming them out is common. The worst area in the district is reported to be in the Bārh subdivision and in the south of the Dinapore subdivision. In the Bārh subdivision the landlords, being mainly absentees, leave the management of their lands to agents, who try to benefit themselves as much as possible; and in the south of the Dinapore subdivision relations between the ryots and their landlords are very strained owing to the exactions of the latter. There is also a certain amount of friction in the Bihār subdivision in consequence of landlords claiming their tenants' land as land under their own cultivation.

PARGANAS.

The following is a list of the *parganas* or fiscal divisions into which the district is divided for the purposes of land revenue administration :—

Pargana.	Area in acres.	Thānas within which situated.
	Acres. R. P.	
1. Azīmābād ...	88,657 1 38	Azīmābād, Phulwāri, Pīrbahor, Sultānganj, Alamganj, Khwāja Kalān, Chauk Kalān, Mālsālāmi, Fatwā, Masaurhī and Bākarganj.
2. Baikanthpur ...	1,754 2 35	Fatwā.
3. Balliā ...	65,561 3 32	Bikram, Masaurhī, Phulwāri and Fatwā.
4. Bhīmpur ...	44,295 1 9	Fatwā, Bārh, Mokāmeh and Hilsā.
5. Bihār ...	135,718 3 23	Bārh and Bihār.
6. Biswak ...	98,042 0 14	Bārh, Bihār, Silāo and Islāmpur.
7. Ghiyāspur ...	274,939 0 20	Fatwā, Bārh, Mokāmeh, Bihār and Hilsā.
8. Māldah ...	198 1 6	Bihār.
9. Maner ...	124,204 3 24	Dinapore, Maner, Bikram, Masaurhī, Phulwāri, and Hilsā.
10. Masaudah ...	110,930 0 6	Bikram, Masaurhī.
11. Narhat ...	3,198 2 33	Bihār and Silāo.
12. Okri ...	968 3 15½	Masaurhī and Islāmpur.
13. Phulwāri ...	46,322 3 29	Dinapore, Maner, Bikram, Phulwāri and Masaurhī.
14. Pilich ...	89,722 0 19	Masaurhī, Fatwā, Bārh, Bihār, Silāo, Islāmpur, Hilsā and Chāndī.
15. Rājgir ...	24,494 0 0	Silāo.
16. Samāi ...	9,098 2 2	Bihār and Silāo.
17. Sanaut ...	248 0 13	Silāo and Islāmpur.
18. Sānda ...	82,182 3 30	Masaurhī, Phulwāri, Fatwā, Mokāmeh, Hilsā and Chāndī.
19. Shāhjahānpur ...	89,323 0 2	Fatwā, Bārh, Bihār and Hilsā.
20. Telārha ...	104,387 2 1	Masaurhī, Bihār, Silāo, Islāmpur, Hilsā and Chāndī.

CHAPTER XIII.

GENERAL ADMINISTRATION.

ADMINISTRATIVE CHARGES AND STAFF.

FOR administrative purposes the district is divided into five subdivisions, viz., Bankipore, Bārh, Bihār, Dinapore and Patna city. The Bankipore or headquarters subdivision is under the direct supervision of the Collector, while each of the other subdivisions is in charge of a Subdivisional Officer. At Bankipore the Collector is assisted by a staff of Deputy Collectors, consisting generally of five officers, one of whom is usually a Joint-Magistrate; and in addition to this staff, there are two officers engaged on special branches of work, viz., a Deputy Collector in charge of Excise and Income-tax and another Deputy Collector employed on partition work; an Assistant Magistrate and one or two Sub-Deputy Collectors are also generally posted there. The Subdivisional Officers of Bārh and Bihār are each usually assisted by a Sub-Deputy Collector. In the Dinapore subdivision the cantonment is in charge of a military officer acting as Cantonment Magistrate, the rest of the subdivision being administered by the Subdivisional Officer.

Public Works Department.

Bankipore is the headquarters of an Executive Engineer in charge of the Eastern Son Division, who is assisted by an Assistant Engineer and a Subdivisional Officer, the latter being stationed at Bikram. The Executive Engineer is directly responsible for the system of canal administration in this district, an account of which has already been given in Chapter VII.

Opium Department.

The administration of the Opium Department is controlled by the Sub-Deputy Opium Agent, who is immediately subordinate to the Opium Agent; he is usually assisted by an Assistant Opium Agent. Under the provisions of Act XIII of 1857, the Collector is *ex-officio* Deputy Opium Agent, but in practice he takes no part in the administration of the Department. The subordinate native establishment may be classified under two heads, viz., the office establishment, whose duties are clerical, and the subdivisional or *kothi* establishments, whose duties are principally executive. Among the latter the principal officer is the *gumāshta*, who is in

charge of a *kothī* or subdivision; in this district there are three such *kothīs* at present, viz., Masaurha, Phulwāri and Telārha, but the number will, it is reported, shortly be reduced. The *gumāshta* receives a fixed pay, and is assisted by *muharrirs* or native writers, each of whom is in charge of a certain number of beats, and by *zilādārs* or patrols, each of the latter having the immediate supervision of the villages in his beat, which usually comprises a group of villages.

The poppy plant which produces the opium is cultivated under a system of licenses and advances made through a headman, known as the *khattādār*, chosen by the cultivators and approved by the Sub-Deputy Opium Agent. When the villages are large, two or more *khattādārs* may be employed in each; when the villages are small, or the cultivation scattered, one may represent two or more villages. The first operation of the opium year is the "settlement" or engagement with the cultivators for a certain amount of land to be sown with poppy; settlements are conducted in August and September. The *khattādār*, when coming in to engage, brings with him a list of the cultivators who have agreed with him to grow opium, and is accompanied by any ryots who may wish to receive their licenses and advances personally. After the details have been settled, a joint license for the entire village and separate licenses for each individual cultivator are prepared, and an advance is paid to the *khattādār* by the *gumāshta*. The payment is attested by a gazetted officer of the Department, and the *khattādār* disburses to all the cultivators present their separate amounts. After these payments have been acknowledged before the officer, the *khattādār* returns to his village, and distributes the advances and licenses to all the cultivators not present at the distribution centre. These payments are attested by the *muharrirs*, who also take the thumb impressions of the recipients.

Two advances are sanctioned for the cultivation of the poppy before the opium is brought in for weighment. The first advance is given at the time of entering into engagements with the cultivators; the second in January or February, after the crop is sufficiently advanced and the prospects are considered favourable. These advances are adjusted at the time of delivery of the opium. When the sowings are sufficiently advanced, the land under opium is measured by the *muharrirs*, and these measurements are tested by gazetted officers of the Department. Advances are also made to the cultivators for the construction of permanent masonry wells and for digging small temporary wells unprotected by masonry, for the purpose of irrigating their

fields. The advances made for the former are repayable by instalments, while those made for temporary wells are recovered during the opium weighments of the season.

An important part of the opium officer's duty is to supervise the weighments of opium in April, May and June. The cultivators are summoned in regular order to certain appointed weighing places, where the weighment of the opium is conducted under the direct supervision of the gazetted officers of the Department. The drug is classified according to its consistence, colour, texture and aroma by the officer in charge, who also examines it for adulteration. When, after examination, the drug is pronounced good, it is paid for at the rate of Rs. 6 per seer for opium containing 70 per cent. of solid opium or more, and at lower rates when the opium is adjudged to contain a smaller percentage of pure opium, the rates varying according to the percentage of opium. After classification at the Factory, the price is fixed according to the consistence then ascertained, and any amounts thus found to be due to the ryots are paid through the *khattâdâr* just before the settlements for the coming year are arranged, while any amounts due to the Department on account of previous over-classification are recovered as far as possible through the same agency. Should the opium be found to contain any foreign substance or be suspected of such, it is set aside for subsequent and more detailed examination by the Opium Examiner at the Factory; and on that officer's report, the opium is either confiscated or a deduction made from the value of it, according to the degree of adulteration.

REVENUE. The revenue of the district under the main heads rose from Rs. 27,73,000 in 1880-81 (when the income-tax had not been imposed) to Rs. 28,03,000 in 1890-91 and to Rs. 31,85,000 in 1900-01. In 1905-06 it amounted to Rs. 33,58,000, of which Rs. 15,15,000 were derived from land revenue, Rs. 8,64,000 from excise, Rs. 4,86,000 from cesses, Rs. 4,14,000 from stamps and Rs. 79,000 from income-tax.

Land revenue. The collections of land revenue aggregated Rs. 14,83,000 in 1880-81, Rs. 14,76,000 in 1890-91, and Rs. 14,91,000 in 1900-01; and rose to Rs. 15,15,000 in 1905-06, when they accounted for nearly half of the total revenue of the district. In the year last named the current demand was Rs. 15,11,015 payable by 13,117 estates, Rs. 14,03,301 being due from 13,027 permanently-settled estates, Rs. 12,592 from 20 temporarily-settled estates, and Rs. 95,122 from 70 estates held direct by Government.

Excise. The excise revenue rose from Rs. 6,50,796 to Rs. 7,70,477 in the decade ending in 1900-01. Since that year there

has been a steady growth in the receipts, and in 1904-05 they amounted to Rs. 8,44,076, the increase during the quinquennium being 9·5 per cent.; the annual incidence of the excise revenue during this period was greater than in any other district in the Patna Division, averaging annas 8-1 per head of the population as compared with annas 3-3 for the whole Division. In 1905-06 the receipts from this source increased still further to Rs. 8,64,435, a total greater than that for any other district in the whole of Bengal. The net excise revenue was Rs. 5,131 per 10,000 of the population or a little over 8 annas a head, as compared with the Provincial average of Rs. 2,876 per 10,000.

The greater portion of the excise revenue is derived from the sale of the country spirit prepared by distillation from molasses and the flower of the *mahuā* tree (*Bassia latifolia*). The receipts from this source amounted in 1905-06 to Rs. 6,11,111 or nearly two-thirds of the total excise revenue. The manufacture and sale of country spirit are carried on under what is known as the dual system, *i.e.*, there is a central distillery which serves Patna, Bankipore, Dinapore, Phulwāri and Dīgha and a small area round these places, and there are outstills for the supply of the rest of the district. There are 44 shops for the sale of distillery liquor and 88 selling outstill liquor, *i.e.*, one retail shop for the sale of country spirit to every 12,310 persons; the average consumption of the former liquor is 228 proof gallons and of the latter 79 proof gallons per 1,000 of the population. The consumption of the fermented liquor known as *tāri* is not so great, but in 1905-06 its sale brought in Rs. 1,31,501. Imported liquors have found no favour with the mass of the population both because they are unable to afford them, and also because they prefer the country spirit and *tāri* they have drunk for generations past. The receipts from both the latter represent an expenditure of Rs. 4,596 per 10,000 of the population, a figure higher than in any district in Bengal except Darjeeling. According to these returns, the people of Patna are the hardest drinkers in the portion of the Gangetic plain comprised within Bengal.

The receipts from hemp drugs and opium account for practically all the remainder of the excise revenue. The greater part is derived from the duty and license fees on *gānja*, *i.e.*, the dried flowering tops of the cultivated female hemp plant (*Cannabis sativa*) and the resinous exudation on them. Opium is consumed

more largely than in any other district in the Division, the receipts aggregating Rs. 147 per 10,000 of the population, as compared with the Divisional average of Rs. 41 per 10,000.

The road and public works cesses are, as usual, levied at the maximum rate of one anna in the rupee. The current demand in 1905-06 was Rs. 4,58,481, the greater part of which (Rs. 4,32,806) was payable by 22,293 revenue-paying estates, while Rs. 21,719 were due from 1,159 revenue-free estates and Rs. 3,956 from 1,158 rent-free lands. The number of tenures assessed to cesses was 16,879 or about two-thirds the number of estates, while the number of recorded share-holders of estates and tenures was 111,023 and 17,936 respectively. Cesses.

The revenue from stamps ranks next in importance as a source of income to that derived from cesses. During the ten years ending in 1905-06 it increased by nearly 20 per cent., rising from Rs. 3,47,501 to Rs. 4,14,243. The increase is mainly due to the growing demand for judicial stamps, which brought in Rs. 3,04,907 as compared with Rs. 2,40,497 in 1895-96; the receipts from this source have thus increased by over 25 per cent. in the last ten years. The sale of court-fee stamps, which in 1905-06 realized Rs. 2,74,363, is by far the most important item in the receipts from judicial stamps. Among non-judicial stamps, impressed stamps account for Rs. 96,276 or nearly the whole of the receipts under this head. Stamps.

In 1901-02 the income-tax yielded altogether Rs. 81,135 paid by 2,292 assessees, of whom 1,195 paying Rs. 13,680 had incomes of Rs. 500 to Rs. 1,000. At that time the minimum income assessable was Rs. 500, but this was raised in 1903, by the Income Tax Amendment Act of that year, to Rs. 1,000 per annum, thereby affording relief to a number of petty traders, money-lenders and clerks; and the number of assessees consequently fell in 1903-04 to 1,108, the net collections being Rs. 82,248. In 1905-06 the amount collected was Rs. 79,152 paid by 1,105 assessees. Of these, 491 paying Rs. 40,000, are inhabitants of Patna city, where the incidence of tax is under a third of an anna per head of the population. The realizations are chiefly on account of grain and money-lending, the renting of houses and trade. Income-tax.

There are 9 offices for the registration of assurances under Act III of 1877. At the headquarters station (Bankipore) the District Sub-Registrar deals, as usual, with the documents presented there, and assists the District Magistrate, who is *ex-officio* District Registrar, in supervising the proceedings of the Registration.

Sub-Registrars who are in charge of the other registration offices. The average number of documents registered annually during the quinquennium ending in 1904 was 15,334, as against 14,886 in the preceding five years, the increase amounting to 3·1 per cent. The marginal statement shows the number of documents registered and the receipts and expenditure at each office in 1905.

Name.	Documents registered.	Receipts.	Expenditure.
		Rs.	Rs.
Bankipore ...	4,656	19,775	5,350
Do. joint at Jhauganj ...	1,805	4,262	1,284
Bārh ...	2,129	3,365	1,362
Bihār ...	1,505	4,475	1,182
Dinapore ...	1,720	2,322	1,358
Hilsā ...	693	1,742	782
Masaurhī ...	652	1,310	742
Mokāmeh ...	879	1,679	909
Naubatpur ...	1,129	1,683	860
Total ...	15,168	40,613	13,829

ADMINISTRATION OF JUSTICE.

The civil courts are those of the District Judge, 3 Sub-Judges at Bankipore, 4 Munsifs at the same place and one Munsif at Bihār, and the Cantonment Magistrate of Dinapore, who is Judge of the Small Cause Court of that Cantonment.

Civil justice.

The District Judge deals with civil appeals, and has probate, matrimonial and bankruptcy jurisdiction. The first Subordinate Judge deals with original suits above Rs. 1,000 in *parganas* Balliā, Masaurhī, Phulwāri, Maner and Azīmābād, and is also vested with Small Cause Court powers. The second Subordinate Judge deals with original suits above Rs. 1,000 in *parganas* Havelī, Bihār, Rājgīr, Biswak, Sānda, Bhīmpur, Telārha, Sanaut, Samai, Narhat, Mālda and Okrī; while the third Subordinate Judge deals with original suits above Rs. 1,000 in *parganas* Ghiyāspur, Baikathpur, Shāhjahānpur and Pilich. The first Munsif hears original suits up to Rs. 1,000 in Patna city and Bankipore, and has also Small Cause Court powers; the second Munsif hears original suits up to Rs. 1,000 in thānas Fatwā, Dinapore and Maner; the third Munsif decides original suits up to the same amount in thānas Bārh and Mokāmeh; and the fourth Munsif hears original suits in thānas Bikram and Masaurhī and has also Small Cause Court powers. The Munsif of Bihār decides original suits up to Rs. 1,000 for the whole subdivision. The Cantonment Magistrate of Dinapore has the powers of a Small Cause Court Judge up to Rs. 500 for suits instituted in the Cantonment.

The civil work dealt with by the different courts is very varied in character. Family quarrels give rise to partition suits and title suits in large numbers, and there are also suits in connection with trust and charitable properties. Land disputes

are the cause of numerous rent suits, and usury produces many suits relating to bonds and verbal loans.

Criminal justice is administered by the District and Sessions Judge, the District Magistrate and the various Deputy and Sub-Deputy Magistrates at the headquarters and subdivisional stations. The sanctioned staff at Bankipore consists of four Deputy Magistrates of the first class and one Deputy Magistrate of the second or third class, in addition to the District Magistrate. Besides these officers, an Assistant Magistrate and one or two Sub-Deputy Magistrates exercising second or third class powers are generally posted there. The Subdivisional Officers of Bārh, Bihār, Dinapore and Patna City are almost invariably officers vested with first class powers, and the two first named are usually each assisted by a Sub-Deputy Magistrate of the second class. There are also benches of Honorary Magistrates at Bankipore, Bārh, Bihār, Dinapore, Jhauganj, Khagaul, and Sādikpur, all of which exercise second class powers. Criminal justice.

The most common class of crime, with the exception of thefts and burglaries, which are mostly undetected, consists of riots connected with land disputes or disputes arising out of cattle trespass and questions of irrigation. Both robberies and burglaries are more common than in other districts in the Patna Division; in the quinquennium ending in 1904 there were 76 cases of robbery and 12,054 cases of burglary, giving an annual average of 15 and 2,411 cases respectively. In the same period also the number of riots was higher than in any other district of the Division, amounting to 318 or 63 per annum. The majority of these riots however are of a petty nature. Crime.

The district contains two distinctly criminal castes—the Banphars and the Dharhis. The Banphars, a name derived from *ban* (wood) and *phār* (to split), are a caste of boatmen, who are described as a perfect pest on the waterways frequented by them. They levy blackmail from stragglers of the up-country fleet near Patna and, it is said, commit crime on all the rivers of Bengal. The Dharhis are notorious criminals and look on thieving as their traditional occupation, so much so that a theft committed in another man's preserve without his consent is mentioned as a bar on intermarriage. At the present day many of them have become village *chaukidārs* or work as field watchmen and field labourers, and a few cultivate their own land. They trace their origin to five men who were roasting a cow in a jungle near Rājgīr, and hid themselves in the animal's skeleton when Krishna unexpectedly appeared on the scene. They are an extremely low caste, Criminal classes.

and eat pork, rats and fish of all kind, but draw the line at beef, fowls, eggs, lizards and vermin.

Three other classes also furnish an undue proportion of the criminal population, viz., Goālās, Dosādhs and castes of aboriginal descent, such as Musahars. Cattle-lifting and grain-thefts are the special crimes of the first class; lurking house-trespass of the second; and burglary and thefts of the third. The Goālās are continually engaged in that exasperating form of crime which consists of petty thefts of crops from granaries and fields, and they seldom lose an opportunity of grazing their cattle on a neighbour's crops. They are even more notorious for cattle-lifting, which they practise with equal boldness and success. The Dosādhs are a more contemptible class than the Goālās. With the same predilection for crime, they want the daring, the insolence and the physique which make the Goālā such a dangerous ruffian. Their crimes, therefore, are of a meaner description, such as petty thefts and skulking burglary. The low aboriginal tribes have also an evil reputation as criminals, but in their case crime is due as much to poverty as to anything else. They indulge mostly in petty thefts or burglary, but also join in robberies. Here, however, they are generally merely the employés of the bolder spirits who organize these outrages and serve simply for the sake of a petty share of the plunder.

Among the agricultural population the Bābhans are the most addicted to rioting. When the crops are on the ground, or the reservoirs full of water, the Bābhan's opportunity comes, and violent breaches of the peace occur. Besides this taste for rioting, they are remarkable for their litigiousness, and are ever ready to contest to the last halfpenny a neighbour's claim, or seize upon a poorer man's right. Their crookedness of mind has passed into a proverb, "*Bābhan bahut sidhā ho, to hasuā ke aisā,*" *i.e.*, "The straightest Bābhan is as crooked as a sickle."

OLICE. For police purposes the district is divided into 16 thānas or police circles, viz., Pīrbahor, Alamganj, Khwāja Kalān, Chauk Kalān, and Mālsālāmi in the Patna City subdivision; Phulwāri and Masaurhī in the Bankipore subdivision; Maner, Dinapore and Bikram in the Dinapore subdivision; Fatwā, Bārh and Mokāmeh in the Bārh subdivision; and Bihār, Hilsā and Islāmpur in the Bihār subdivision. There are also 42 outposts and beat-houses, and there are thus 58 centres for the investigation of crime. The police of each subdivision are in charge of an Inspector, and the general control is with the District Superintendent of Police, who usually has under him one Assistant Superintendent, stationed in Patna City, and occasionally another at Bankipore. The police

force in 1905 consisted of a District Superintendent of Police, 2 Assistant Superintendents of Police, 9 Inspectors, 54 Sub-Inspectors, 1 Sergeant, 98 Head-Constables and 1,230 Constables. The total strength of the regular police was therefore 1,395 men, representing one policeman to every 1½ miles and to every 1,164 persons. There isalso a small body of town police; and the rural force for the watch and ward of villages in the interior consists of 198 *dafadārs* and 3,264 *chaukīdārs*.

There is a District Jail at Bankipore and a subsidiary jail at each of the outlying subdivisional stations of Bārh and Bihār, besides a lock-up at Dinapore for under-trial prisoners. The jail at Bankipore has accommodation for 421 (393 male and 28 female) prisoners distributed as follows:—barracks without separate sleeping accommodation are provided for 285 male convicts, 28 female convicts, 14 juvenile convicts, 28 under-trial prisoners, and 10 civil prisoners; there are observation cells for 28 prisoners; the hospital has accommodation for 25 prisoners; and there are separate cells for 3 male convicts. The principal industry is breaking up stone for road-metalling; and the manufacture of carpets and mustard oil is also carried on. The products are sold locally and supplied to other jails and to Government Departments. The sub-jail at Bārh has accommodation for 24 male and 4 female prisoners, and that at Bihār for 31 male and 4 female prisoners. JAILS.

CHAPTER XIV.

LOCAL SELF-GOVERNMENT.

THE DISTRICT BOARD.

OUTSIDE municipal areas, local affairs are managed by the District Board and by the Local Boards of Patna, Dinapore, Bārh and Bihār. The District Board is responsible for the maintenance of roads, bridges and roadside rest-houses, the management of pounds and public ferries, and the control over dispensaries. The District Board, which was established in October 1886, consists of 25 members. The District Magistrate is an *ex-officio* member of the Board and is invariably its Chairman; there are 6 other *ex-officio* members; 6 members are nominated by Government, and 12 are elected. Government servants and the landholding class predominate among the members, the former representing 28 per cent. and the latter 56 per cent. of the total number, while pleaders and mukhtārs account for 16 per cent.

Income.

The average annual income of the District Board during the 10 years ending in 1901-02 was Rs. 2,61,000, of which Rs. 1,93,000 were derived from rates; and during the quinquennium ending in 1904-05 it amounted to Rs. 3,17,000. In 1905-06 the opening balance was Rs. 86,000, and the receipts of the year aggregated Rs. 3,58,000, including Rs. 2,30,600 obtained from Provincial rates, Rs. 13,000 contributed from Provincial revenues, and Rs. 12,000 realized from tolls on ferries and Rs. 7,000 from pounds. In Patna, as in other districts, the road cess is the principal source of income; the incidence of taxation is light, being only 2 annas 7 pies per head of the population. The income both from pounds and ferries is a fluctuating one. In the quinquennium ending in 1899-1900 the average annual receipts from pounds were Rs. 3,400; in the next quinquennium they were Rs. 5,100, and in 1905-06 altogether Rs. 7,000 were obtained from 37 pounds leased out by the Board. Similarly, as regards ferries, the receipts averaged Rs. 5,500 per annum in the first quinquennium, and Rs. 10,400 in the five years ending in 1904-05, and rose to Rs. 12,000 in 1905-06. Among other sources of income may be mentioned the receipts from the Bakhtyārpur-Bihār Light Railway. The District Board has

guaranteed 4 per cent. interest on the capital (8 lakhs) of this railway, and is entitled to receive half of any profits which may be obtained in excess of that amount. It has not yet been called upon to pay anything in respect of the guarantee, and in 1904-05 it received Rs 10,367 as its share of the profits.

The average annual expenditure during the decade ending in 1901-02 was Rs. 2,73,000, of which Rs. 1,61,000 were expended on civil works, Rs. 33,000 on medical relief and Rs. 29,000 on education. During the quinquennium ending in 1904-05 the expenditure averaged Rs. 3,06,000 per annum, and in 1905-06 it amounted to Rs. 2,86,000, leaving the large balance of Rs. 1,46,000. By far the largest portion of the income of the District Board is spent on civil works, *i.e.*, the extension and maintenance of communications, the upkeep of staging bungalows, the construction of buildings, and the provision of a proper water-supply. Over Rs. 1,70,000 were spent on these objects in 1905-06, and of this sum nearly Rs. 1,30,000 were allotted to the extension and maintenance of communications. The District Board now maintains 106 miles of metalled roads and 486 miles of unmetalled roads, besides a number of village tracks with an aggregate length of 688 miles; the cost of maintaining these roads in 1905-06 was Rs. 299, Rs. 41 and Rs. 16 per mile, respectively. After civil works, education constitutes the heaviest charge on the resources of the Board, entailing in 1905-06 an expenditure of Rs. 45,000 or nearly one-sixth of its total expenditure. It maintains 6 Middle schools and gives grants-in-aid to 1 Middle school, 21 Upper Primary schools and 859 Lower Primary schools. Expenditure.

For the relief of sickness the Board maintains 11 dispensaries, and aids four others; and when cholera breaks out in the interior it despatches native doctors with medicines to the affected villages The sanitary work done by the District Board is of a somewhat varied character. It includes preventive measures against plague, cholera, and other epidemics, sanitary arrangement at fairs, the construction, repair and improvement of wells, and experiments in village sanitation, such as the clearance of jungle, the excavation of drains and the filling up of hollows containing stagnant water. During 1905-06 the Board spent no less than 12·5 per cent. of its ordinary income on medical relief and sanitation, by far the highest percentage in the whole Division. It also gives scholarships to students in the Temple Medical School, the Bihār School of Engineering, and the Bengal Veterinary College at Belgāchia; and it contributes to the Patna Municipality a moiety of the cost of maintenance of the Veterinary Dispensary.

LOCAL BOARDS. There are 4 Local Boards, viz., Patna with an area of 317 square miles, Dinapore (419 square miles), Bārh (524 square miles), and Bihār (785 square miles). The Patna Local Board has 9 members, of whom 3 are nominated and 6 are elected; the Dinapore Local Board has 12 members, 4 being nominated and 8 elected; the Bārh Local Board consists of 9 members, of whom 3 are nominated and 6 are elected; and the Bihār Local Board of 12 members (4 nominated and 8 elected). Patna is the only district in the Division in which the elective system is in force, but there appears to be a growing tendency on the part of the influential and intelligent land-holders to abstain from competing with agriculturists, and the elections excite little interest. Thus, in 1905-06, when the seventh general election was held, two thānas in the Bārh subdivision and one thāna in Dinapore failed to elect any members. The land-holding classes represent 76·7 per cent., pleaders and mukhtārs 16·3 per cent., Government servants 4·7 per cent., and Government pensioners 2·9 per cent. of the members.

The Local Boards have been entrusted with the maintenance of village roads and the supervision of village sanitation. The latter is carried out on a systematic plan, progress being inspected by the Chairmen and members of the Boards. Sweepers are employed for the cleansing of the larger villages in each subdivision and are placed under a headman. This scheme for cleaning rural towns and villages is being carried out satisfactorily, and has been commended as a model to be followed by other Local Boards in the Province.

MUNICIPALITIES. At the close of the year 1905-06 there were 4 municipalities in the district, viz., Patna, Bārh, Bihār and Dinapore. The number of rate-payers was 43,673, representing 20 per cent. of the total number (222,912) of persons residing within municipal limits, as compared with the average of 18 per cent. for the whole Division. The average incidence of taxation in that year was annas 13-6 per head of the population, as against the Divisional average of annas 12-11, and varied from annas 14-2 in Patna to annas 9-10 in Bārh. It is proposed to establish a fifth municipality at Khagaul.

Patna. The Patna Municipality, which was established in 1864, is administered by a Municipal Board consisting of 31 Commissioners, of whom 20 are elected, 7 are nominated, and 4 are *ex-officio* members. The area within municipal limits is 9 square miles, including not only Patna city but also Bankipore; and for administrative purposes it is divided into 6 wards, viz., Bankipore, Pīrbahor, Alamganj, Khwāja Kalān, Chauk Kalān, and Mālsālāmi. The number of rate-payers is 29,612, representing

19·9 per cent. of the population. The average income of the municipality during the 5 years 1895-96 to 1899-1900 was Rs. 1,85,500, and the expenditure was Rs. 1,70,000; in the quinquennium ending in 1904-05 they were Rs. 2,15,600 and Rs. 1,89,000, respectively. In 1905-06 the income aggregated Rs. 2,51,000, besides an opening balance of Rs. 26,500. The chief source of income is a rate on holdings assessed at 7½ per cent. on their annual value, which in that year brought in Rs. 85,000; and next in importance comes a latrine fee levied at the same rate, which realized Rs. 21,000; the total incidence of taxation is annas 14-2 per head of the population. The expenditure in the same year was Rs. 1,86,000, excluding Rs. 50,000 expended in advances, deposits and the repayment of loans, and the closing balance was Rs. 41,000. The principal items of expenditure are conservancy, medical relief and public works, which accounted for 25·5, 19·2 and 15·9 per cent. respectively of the disbursements.

The greatest and most urgent need of the Patna Municipality is a good drainage system. Between the years 1893 and 1895 a drainage scheme was carried out at a cost of Rs. 2,67,730, but this was defective as it was unaccompanied by proper flushing arrangements. Two schemes were however carried out in 1894 and 1900, by which 4½ square miles out of the total area are flushed. A new flushing scheme, the cost of which, excluding the existing scheme, is estimated at over a lakh of rupees, has been mooted, but had to be given up as the financial condition of the municipality would not allow of its execution. Another great want is the provision of a proper water-supply; but the resources of the municipality have been severely strained by plague, and its income is inadequate for this and other reforms. The task of municipal administration is, in fact, harder than elsewhere in the Division, as the need of very large funds is great and the possibility of an expansion of income is remote. With a debt already amounting to 2¾ lakhs, with its population reduced by the ravages of plague, and with the consequent diminution of its income, the immediate prospects of the municipality are far from hopeful.

Bārh. Bārh was constituted a municipality in 1870 and has a Municipal Board consisting of 10 memberrs, of whom 6 are elected, 3 are nominated and one is an *ex-officio* member. The area within municipal limits is 2·87 square miles, divided into 4 wards, Chāndī, Salīmpur, Fatehpur and Walipur; the number of rate-payers is 2,247 or 18·4 per cent. of the population. The average annual income during the 5 years ending in 1899-1900 was Rs. 6,500, and the expenditure was Rs. 6,000; and in the

quinquennium ending in 1904-05 they were Rs. 9,300 and Rs. 9,100 respectively. In 1905-06 the income of the municipality was Rs. 9,800, of which Rs. 6,500 were obtained from a personal tax, which is levied at 1 per cent. per annum on the circumstances and property of the rate-payers ; the incidence of taxation was only annas 9-10 per head of the population. The expenditure in the same year was Rs. 10,100, the principal items being conservancy, which accounted for 22·8 per cent. of the disbursements, public works (18·2 per cent.) and medical relief (17·4 per cent.).

Bihār. Bihār was constituted a municipality in 1869 and has a Municipal Board consisting of 12 Commissioners, of whom 8 are elected, 2 are nominated and 2 are *ex-officio* members. The area within municipal limits is 8 square miles, divided into 4 wards, and the number of rate-payers is 6,936, representing 20·3 per cent. of the population. The average annual income during the 5 years ending in 1899-1900 was Rs. 20,900 and the expenditure Rs. 19,750 ; in the next quinquennium ending in 1904-05 they were Rs. 37,800 and Rs. 36,100 respectively. In 1905-06 the income was Rs. 38,850, of which nearly half or Rs. 17,000 was derived from a personal tax levied at the rate of 1 per cent. according to the circumstances and property of the assessees. There is also a latrine fee levied at the rate of Rs. 4-11 and Rs. 5-7-6 per cent. per annum on the annual value of holdings, which brought in Rs. 5,600. The total incidence of taxation is 12 annas per head of the population. The expenditure in the same year amounted to Rs. 33,850, of which 34·4 per cent. was spent on conservancy, 20·8 per cent. on medical relief and 9·9 per cent. on public works.

Dinapore. Dinapore was constituted a municipality in 1887 and has a Municipal Board consisting of 19 Commissioners, of whom 12 are elected, 6 are nominated and one is an *ex-officio* member. The area within municipal limits is 4·94 square miles, divided into 4 wards ; the number of rate-payers is 4,878 or 21·3 per cent. of the population. The average annual income in the 5 years ending in 1899-1900 was Rs. 16,850, and the expenditure was Rs. 13,950 ; in the next quinquennium ending in 1904-05 they were Rs. 22,100 and Rs. 16,800 respectively. In 1905-06 the receipts were Rs. 30,750, the chief sources of income being a rate on holdings which brought in Rs. 11,650 ; this tax is assessed at 7½ and 6¼ per cent. per annum on the annual value of holdings. The total incidence of taxation is annas 13-5 per head of the population. The expenditure in the same year was Rs. 17,310, of which 42 per cent. was spent on conservancy, 16·2 per cent. on public works, and 13·2 per cent. on medical relief ; the closing balance was greater than the year's expenditure, amounting to Rs. 21,600.

It is proposed to create a municipality for the town of Khagaul, in consideration of the fact that, as the town is increasing rapidly and becoming an important railway centre, it is necessary that there should be some means of providing for its conservancy and for ensuring that its future growth shall be on lines consistent with proper sanitation and the maintenance of free communication. The total area within municipal limits will be 1·14 square miles and the population 7,510. The probable annual income from taxation is estimated at about Rs. 5,000, and the East Indian Railway Company is willing to make a grant on account of sanitation equal to the amount formerly spent by it in cleaning the bazar and station, as a maximum contribution not to be exceeded unless a larger amount becomes leviable under the Municipal Act. Khagaul.

CHAPTER XV.

EDUCATION.

PROGRESS OF EDUCATION.

THE state of education in the district a century ago may be gathered from the following account written in 1812 by Buchanan Hamilton:—"There are no public schools, and there is no *guru* or teacher who is not a servant to some wealthy man. The *gurus*, however, are generally allowed to instruct the children of the neighbours, and a hut is built for a school-house without the village, lest the *guru* should have too frequent opportunities of seeing the women. These school-houses are called *pindās*, a name applicable to several things considered sacred. In parts of the country where sugarcane grows, the boiling-house usually serves for a school." Persian was the language used in the courts, and many Hindus were taught to read and write the Persian character before they began Hindī; but the greater part of them proceeded little further than learning to understand and write a revenue account, and were not able either to understand or to indite a letter properly. Such an accomplishment entitled a man to be called a *munshi*. There were some half dozen Maulvis who instructed a few young men in Persian literature and Arabic science, and there were 38 Pandits teaching the three higher sciences of the Hindus, grammar, law and metaphysics; but by far the greater part of the landholders consisted of mere peasants, half of whom could not read, though the head of each family generally acquired the art of being able to make a mark resembling the characters which composed his name. The total number of persons fit to act as writers was estimated at nearly 20,000 or 1·2 per cent. of the population.

During the first half of the 19th century the State left the care of education to private enterprise; the only schools in the district were the *maktabs* and *pindās*, as the schools teaching Persian and Hindī were called; and nothing was done to supplement this indigenous system of education. In 1854 the famous educational despatch was issued, in which the Court of Directors laid down that Government should afford assistance to "the more extended and systematic promotion of general education in India,"

and sketched a complete scheme of public education, controlled and aided, and in part directly managed by the State. In accordance with these orders, Government began to establish schools, and in 1860-61 there were 9 vernacular schools maintained by it, the number of pupils under instruction being 399. In 1862 the Patna College was opened, and in 1870-71 there were, in addition to this institution, 23 Government and aided schools attended by 1,530 scholars. In 1872 Sir George Campbell's scheme of educational reform was introduced, under which grants were given in aid of schools hitherto unaided, and many of the indigenous rural schools called *pāthshālās* were absorbed into the departmental system.

A great stimulus was also given to higher education, and in 1880-81, besides the Patna College, there were 3 aided and 4 unaided High English schools with a total attendance of 781 boys; for imparting vernacular education there were 16 Middle Vernacular, 46 Lower Vernacular and 1,633 Primary schools teaching 927, 2,095 and 23,154 pupils, respectively; and in addition to these aided schools, there were 464 unaided institutions with 6,955 pupils. The Government Survey School and the Patna Normal school had 29 and 101 pupils respectively; the Temple Medical School, established in 1874, had 146 pupils; and there was a law school attached to the Patna College with 41 law students. At the end of the next decade there were 1,373 public and 612 private institutions containing 31,918 and 4,559 pupils respectively, making a total of 1,985 schools with 36,477 pupils; and in 1900-01 there were 1,626 schools with 38,162 pupils. In 1905-06 the district contained 1,755 schools with 38,933 pupils, besides one Government and one private college intended for higher education. For the supervision of these schools there is a staff consisting of a Deputy Inspector of Schools, 7 Sub-Inspectors of Schools and 18 Guru Instructors.

Literate population.

The preceding sketch shows a satisfactory rate of advance, and this impression is confirmed by the census statistics reproduced in the margin which shew the percentage of persons returned as literate, *i.e.*, as able to read and write.

Year.	Males.	Females.
1881 ...	6·7	0·9
1891 ...	9·9	0·4
1901 ...	12·3	0·6

In 1901 the total number of such persons was 104,275, representing 6·4 per cent. of the population, and of these 7,981 could read and write English. The proportion of males returned as literate is higher than in any other Bihār district.

European education.

The oldest European school in the district is St. Joseph's School at Bankipore, which was opened in 1853. This is a

Roman Catholic boarding and day school for girls, managed by the nuns of the convent; it has 50 boarders and 12 day scholars.

St. Michael's School, Kurjī.

The only other European School is a boys' school, known as St. Michael's High School, which is situated at Kurjī midway between Bankipore and Dinapore. This school owes its existence to Monsignor Zuber, Vicar Apostolic of Patna, who about 1854 purchased the grounds in which it stands, with the object of forming a community of native Christians. The Mutiny, however, wrecked the scheme, for the converts were dispersed, and the place was left without inmates. When order was restored, Dr. Hartmann, the then Vicar Apostolic of Patna, opened the building as an orphanage for children left parentless by the Mutiny, and this was the beginning of the present establishment. More buildings were added, and the institution gradually grew, till it became in course of time a large boarding house and orphanage combined. In 1894 it was handed over to the Irish Christian Brothers, under whose management it has become one of the leading schools in Bengal. The number of boys in the school is 283, including a large number of orphans; and the staff consists of six brothers and six secular teachers. The institution is not endowed in any way, but a grant regulated by the number of pupils is received annually from Government. The curriculum is that laid down in the Code for European schools in Bengal. Pupils are sent up annually for the Primary, Middle and High school examinations. The school has a volunteer cadet corps, which was first started in 1893.

INDIAN EDUCATION.

The district contains 2 first grade colleges, viz., the Patna College and the Bihār National College, the former being maintained by Government, while the latter is a private institution.

Patna College.

The Patna College was first opened as a Government school in 1860 under the local Committee of Public Instruction. In 1862 it was made a collegiate school, and in 1863 it was raised to the status of a college, a Law Department being added in 1864. All students who have passed the University Entrance Examination are admissible, and instruction is given up to the B.A. standard of the Calcutta University. Scholarships to the value of Rs. 1,152 are awarded annually, most of these being derived from the Kāzi Saiyid Reza Hussain endowments, which are intended for the benefit of Muhammadans. The staff consists of a Principal, 5 Professors and 2 Lecturers, besides a Law Lecturer. Among the former Principals of the college there have been two distinguished scholars whose researches have

thrown considerable light upon Indian history, Mr. J. W. McCrindle and Mr. C. R. Wilson. There is a collegiate school attached to the College, which is also under the control of the Principal.

The Bihār National College at Bankipore was founded in 1883 as a high class English school by Bābu Biseswar Singh, a pleader practising at Patna. In 1889 it was raised to the status of a College teaching up to the F. A. examination, and affiliated to the Calcutta University; in 1892 it was raised to the B.A. standard, and a law class was added. There are three scholarships, of a total value of Rs. 408, awarded annually. The institution, which is a purely private one unaided by Government, has a staff consisting of a Principal and 8 Professors and Lecturers. Bihār National College.

There are 13 High English schools for boys with a total attendance in 1905-06 of 2,192 pupils; of these schools, two are maintained by Government and four receive grants-in-aid, the remainder being unaided institutions. The schools maintained by Government are the Patna Collegiate School and the Patna City School, and those aided by it are the High schools at Bihār, Dinapore and Khagaul and the Rāmmohan Roy Seminary. Of the unaided High schools one, the Bayley High School, is at Bārh; one, the Aryan High School, is at Dinapore; and five are within the municipal limits of Patna, viz., the Bihār National Collegiate Shool, T. K. Ghosh's Academy, and the Anglo-Arabic, Anglo-Sanskrit and Diamond Jubilee Schools. Besides these, there is a High school for girls, which will be mentioned in the paragraph dealing with female education. Secondary education. High Schools.

In 1905-06 there were 5 Middle English schools with 210 pupils and 6 Middle Vernacular schools with 318 pupils. Of the 5 Middle English schools, one is maintained by the District Board, 2 are aided by the same body, one is aided by Government, and the other is an unaided school. Of the 6 Middle Vernacular schools, one is under the direct control of the Education Department, while the rest are District Board schools. There is also a Middle English school for girls. Middle Schools.

Prior to 1870-71 the district contained no Primary schools properly so called, but only the indigenous institutions known as *pindās* and *maktabs*, which had no properly qualified teachers. In that year 9 vernacular schools were opened, and in 1880-81 there were 1,633 Primary schools teaching 23,154 pupils. The number of boys' schools of this class fell to 1,260 in 1890-91, but the attendance rose to 26,541, and there were also 80 Primary schools for girls attended by 1,257 pupils. In 1900-01 there were 1,231 Primary education.

Primary schools teaching 30,226 pupils; and in the year 1905-06 the number of Upper Primary schools stood at 37 with 1,600 boys, and that of Lower Primary at 1,085 with 27,026 boys. Besides these, there were 79 girls' schools with an attendance of 1,131 girls. Altogether, there are 1,201 Primary schools, and the number of pupils under instruction is 29,757.

Special schools.

In 1905-06 there were 18 special schools, *i.e.*, institutions in which instruction of a special kind is given, and the number of students was 650. These institutions are varied in character. The most important are the Bihār School of Engineering and the Temple Medical School, of which a short account is given below. Besides these there are 3 aided and 7 unaided Sanskrit *Tols* and 5 Training schools, viz., the Patna Training School and 4 schools for training *gurus* or Primary school teachers at Kanhaulī, Masaurhī, Nursarai and Salīmpur.

Bihār School of Engineering.

The Bihār School of Engineering owes its origin to a fund raised by the residents of Bihār to commemorate the visit of the present King-Emperor, when Prince of Wales, to Patna in 1876. It was formally opened as a School of Engineering in 1896. Admission is limited to Bihāris, natives of the United Provinces and Central Provinces, and Bengalis domiciled in Bihār, the United Provinces and Central Provinces; preference is, however, given to Bihāris. Candidates for admission must have passed the Entrance Examination of an Indian University or Standard VII of the European School Code or an equivalent examination held by the Principal at the commencement of each session. Students are prepared for overseerships in the Public Works Department, the course of studies being the same as that of the Apprentice Department of the Civil Engineering College, Sibpur. The school has a hostel attached to it, and a good workshop for teaching practical work; the staff consists of a head-master, second master and foreman mechanic under the general control of the Principal of the Patna College.

The Patna Medical School, which was opened in 1874, consists of a masonry building on the banks of the Ganges. There are 2 lecture theatres, and a new building for a pathological and materia medica museum is under construction, besides a new barrack for the accommodation of the students, whose number is limited to 170. The total accommodation in the new barrack after construction and the old barrack after alteration will be 120. The General Hospital at Bankipore is the clinical institution attached to the school; and both practical and clinical teaching are afforded there. The majority of the students are Bihāri Muhammadans, and a few are Bihāri Hindus and Bengalis;

a considerable proportion come from the Central Provinces, which contributes the largest number of students trained at Government expense.

Muhammadan education.

The progress of Muhammadan education is shewn by the marginal table giving the number of Muhammadan boys studying in all classes of schools. In 1905-06 the number of Muhammadans in public schools was 3,012 and in private schools 2,032, making a total of 5,044 boys or 12·9 per cent. of the total number under instruction. As the whole body of Muhammadans represents only 11·5 per cent. of the population, it would appear *primâ facie* that they are not lagging behind the Hindus in this respect.

Year.		Number.
1860-61	...	171
1870-71	...	289
1890-91	...	4,536
1900-01	...	5,000

Female education

The development of female education in Patna is comparatively recent. The returns for 1880-81 shew only one school for girls with 65 pupils, and only 28 girls attending boys' schools. In 1890-91 the number of girls' schools had increased to 80 and the attendance to 1,257 girls, besides 317 girls reading in boys' schools, making a total of 1,574; and in 1901 there were 65 girls' schools with 939 pupils, in addition to 173 girls attending boys' schools. In 1905-06 there were one High English, one Middle English and one Model Primary school for girls, teaching 57, 47 and 35 girls respectively, and 59 aided and 19 unaided schools with 839 and 257 pupils respectively; besides these, there were 456 girls receiving instruction in boys' schools. There were also 2 peripatetic lady teachers having 27 females under their tuition on the 31st March 1906, and 4 pupil teachers studying in the Training school for mistresses opened in 1904-05.

The premier institution for the education of girls is the Bankipore Female High English school, which was founded in 1867 by some of the leading Bengalis of Patna. It teaches up to the Entrance Standard of the Calcutta University, and is aided by Local as well as Provincial Funds. The average number of girls attending it is about 50, nearly all of whom are Bengalis; a private home, where some of the girls live, is attached to the school.

Hostels and boarding houses.

In 1905-06 there were 6 hostels and boarding houses with 242 boarders, of which 2 were aided by Government, viz., the hostel attached to the Bihār School of Engineering and the boarding house of the Mission Girls' Middle English school. The rest were unaided.

LIBRARIES. The only public library in the district is the Patna Oriental Library, founded in 1890 by Khān Bahādur Khuda Baksh Khān, C.I.E. This library is accommodated in a building erected at the cost of the founder, and recently a reading hall has been constructed by Government, which also makes an annual grant towards its maintenance. The library, which contains a valuable collection of Oriental works and rare manuscripts, besides a large number of European books of reference, is used by all classes of the reading public.

CHAPTER XVI.

GAZETTEER.

Atāsarai.—*See* Islāmpur.

Azīmābād.—A name given to Patna city in 1704 by its Governor, Azim-us-Shān, a grandson of Aurangzeb. Patna is commonly called Azīmābād by the Muhammadan chroniclers after that time, and the name is still used by some of the inhabitants.

Baikanthpur (or Baikathpur).—A village in the Bārh subdivision, situated on the banks of the Ganges 5 miles to the east of Fatwā and one mile north of Khusrupur, a station on the East Indian Railway. Baikanthpur in the beginning of the 19th century was a large weaving centre extending over as large an area as Fatwā. The place is one of some sanctity, and large bathing festivals are held here; it also contains an old Saiva temple called Baikanth Nāth's temple. The mother of Akbar's general, Rājā Mān Singh, died here; and her son erected a *bāraduārī*, or hall with twelve doors, on the spot where her body was burned, besides endowing several temples. "On this occasion," writes Buchanan Hamilton "the Governor was favoured with a dream, in which he was informed of the place in the river where Jarāsandha had one day thrown an amulet that he usually wore on his arm; and such dreams being always true, the amulet was found. It is a stone representing a *linga*, adorned with four human heads. At the festival of the *Sivarātri*, 200,000 people are said to assemble here."

Bakhtiyārpur.—Village in the Bārh subdivision, situated in 25° 27′ N. and 85° 32′ E. Population (1901) 234. The village contains a police out-post, inspection bungalow, travellers' *sarai* and a station on the East Indian Railway, 22 miles from Patna and 310 miles from Calcutta. It is also the terminus of the Bakhtiyārpur-Bihār Light Railway running to Bihār, 18 miles to the south.

Bānka Ghāt.—A railway station 3 miles east of Patna, opened in 1900. A mile north of the station is a village called Jethuli, which contains 2 Muhammadan tombs, called the *kachhī dargāh* and the *pakkī dargāh*. The former is the tomb of Shihāb-ud-dīn Jagjaut, who was, it is said, the father of the saints

of Bihār, being the father of Kamālo Bībī of Kāko in the Gayā district, the father-in-law of Makhdūm Yahiā of Maner, and the grand-father of Makhdūm Sharīf-ud-dīn of Bihār. The other *dargāh* is the tomb of Shāh Adam Sufī. It is a place of pilgrimage; the pious assemble there every Thursday, and an annual fair is held on the 21st day of Zīkad, the 11th month of the Muhammadan year.

Bankipore.—Headquarters of the Patna district, situated in 25° 37′ N. and 85° 8′ E. on the southern bank of the Ganges, 338 miles from Calcutta. It forms part of the Patna Municipality, and is properly the western suburb of that city, but for practical purposes it is a separate town, being the civil station in which the official and non-official population reside. On the west is Dinapore, with which it is connected by a road, 6 miles in length, lined throughout with houses and cottages; in fact, Dinapore, Bankipore and Patna practically form one continuous narrow city hemmed in between the Ganges and the railway. This extension of the city is comparatively modern, for Forrest in his "Tour along the Ganges and Jumna" (published in 1824) says: "The road from Bankipore to Dinapore is beautiful, the greater part being through a very richly wooded country."

The centre of Bankipore may be taken as the Maidān, a wide open space containing a race-course and golf links. Round or in the neighbourhood of this are the European residences, police lines, Protestant church, club, judicial courts and other public buildings. The whole appearance of the place is somewhat picturesque on account of the fine Maidān, the large houses, and the well laid out gardens surrounding it and lining the river bank. To the south lies the railway station in the quarter called Mithāpur, and close by are the district jail, lunatic asylum, dāk bungalow, and a *sarai* constructed a few years ago by a Hindu gentleman for the accommodation of travellers. The railway station is the junction for the Patna-Gayā line to the south and for the Dīgha Ghāt line to the Ganges on the north, which connects with the Bengal and North-Western Railway.

Bankipore is not only the principal civil station, but also the headquarters of the Commissioner of the Patna Division, the Opium Agent of Bihār, the Deputy Inspector-General of Police, Bihār Range, the Executive Engineer in charge of the Eastern Son Division, the Inspector of Schools, Patna Division, and the Deputy Sanitary Commissioner, Bihār and Chotā Nāgpur Circle, all of whom have their offices here.

At once, the most prominent and the most curious building in Bankipore is the old Government granary known as the Golā.

This is a brick building, 96 feet high with walls 12 feet thick at the bottom, built in the shape of a beehive or half an egg placed on end, with spiral two staircases on the outside winding to the top; it is said that Jang Bahādur of Nepāl rode on horseback up one and down the other. This dome-shaped structure was erected 16 years after the great famine of 1770 as a store-house for grain, it being intended that the grain should be poured in at the top and taken out at the bottom through the small doors there: owing to a curious mistake on the part of the builders, these doors were made to open inwards. The following inscription is on the outside—

"No. 1.—In part of a general plan ordered by the Governor-General and Council, 20th of January 1784, for the perpetual prevention of Famine in these Provinces, this Granary was erected by Captain John Garstin, Engineer. Compleated the 20th of July 1786. First filled and publicly closed by—"

The storehouse has never been filled, and so the blank in the inscription still remains, while the opening at the top is closed by a great stone slab. It stands to this day the monument of a mistake. During the famine of 1874 a quantity of grain, which, if left at the railway station, might have been injured by the rain, was temporarily stored there; and in times of scarcity proposals are still made to fill it with grain. But the loss from damp, rats and insects renders such a scheme of storing grain wasteful and impracticable. This building, once intended to meet the requirements of the whole district in time of famine, is now only useful as a store-house for furniture. It is chiefly remarkable for its reverberating echo, which answers to the slightest sound, a whisper at one end being repeated at the other. It is a land-mark for a considerable distance along the river and commands a fine view of the surrounding country.

Of the other buildings the most interesting are the Opium Agent's house, which was formerly the residence of the Dutch Factory Superintendent, and the Chajju Bāgh, now an occasional residence of the Lieutenant-Governor, which was formerly occupied by Mr. William Tayler, Commissioner of Patna from 1854 to 1857. Here the Europeans took refuge during the anxious days of the Mutiny, and here was held the conference described in Chapter II, at the close of which the Wahābi leaders were arrested.

The Protestant Church, Christ Church, was completed in 1857; it seats 120 persons. The Church of England Chaplain also ministers to the outlying stations of Arrah, Buxar, Chaprā, Siwān and Gulzārbāgh. The Roman Catholic Church, St.

Joseph's, was opened in 1850. Bankipore is the headquarters of several Christian missions, viz., the Baptist Mission, the Baptist Zanāna Mission, and a Medical Mission, which is much appreciated by the native population The Roman Catholic Church maintains a convent called the St. Joseph's convent for nuns of the Institute of the Blessed Virgin Mary; to this are attached an orphanage for native girls and another for European and Eurasian girls, and a girls' boarding and day school, called St. Joseph's School. Among educational institutions the most important are the Bihār National College, founded in 1883, and the Female High School, established in 1867.

Though Bankipore has few old buildings, it is historically of some interest. In the times of the Muhammadan Governors it was occasionally used as a camping ground, and it was here that Alī Vardi Khān assembled his troops before marching against Sarfarāz Khān in 1740. After the British conquest, it was a cantonment before Dinapore was made a military station. While occupied by the 3rd Brigade in 1766, part of the cantonment was burnt down, and this occurrence brought to light the "White Mutiny," which Clive suppressed. The court martial proved that this fire was not due to incendiarism, but in the course of the enquiry the combination among the discontented officers was discovered. In April 1766 they addressed a memorial to Clive about the reduction of their *battā* or allowance, but when Clive arrived at Bankipore, they submitted and withdrew their resignations.

Memorials of this period are found in the tomb of one Anne Roberts in the Commissioner's compound, which dates back to 1768, and in the tomb of "the truly gallant Ranfurlie Knox" who died here in 1764; a lofty monument to his memory stands in the Civil Court compound. This was the officer who, as related in Chapter II, made the memorable march from Burdwān to relieve Patna in 1760, drove off the besieging army, and then with Shitāb Rai, the Governor of the city, defeated another force at Hājīpur. In the evening after the engagement Knox returned to the factory with Shitāb Rai covered with dust and blood, exclaiming to the officers gathered there, "This is a real Nawāb! I never saw such a Nawāb in my life." The last descendant of Shitāb Rai is still living at Patna. Knox conducted the siege operations when Patna was taken by the English on November 23rd 1763, and died a little more than 2 months afterwards. In the neighbouring cemetery the most interesting grave is that of Dr. Lyell, who was shot by a rebel in Patna near the Chauk in 1857.

The name Bankipore has been explained as meaning the city of the *bānka* or fop, on account of its being the quarter of women of ill-fame, to which fashionable young men resorted. Another suggestion, however, is that it means merely the city on the bend (*bānk*) of the river.

Bankipore Subdivision.—Headquarters subdivision lying between 25° 12′ and 25° 40′ N. and between 84° 42′ and 85° 17′ E. with an area of 334 square miles. The subdivision is bounded on the north by the Ganges, on the south by the Gayā district, on the east by the Bārh and Bihār subdivisions, and on the west by the Dinapore subdivision. It is entirely a flat alluvial plain, intersected by the Pūnpūn, Morhar and Dardhā, which flow from south-west to north-east into the Ganges.

Owing to plague mortality, the desertion of their homes by the inhabitants, and partially to defective enumeration due to these circumstances, the population recorded in 1901 was only 341,054, as compared with 404,304 in 1891. This population resides in 975 villages and 2 towns, Patna (population 134,785) and Phulwāri (3,415); owing to the great proportion included in Patna city, the density of population is very great, viz., 1,021 persons to the square mile. The headquarters of the subdivision are at Bankipore, which is within the municipal limits of Patna city. The latter was dealt with as part of the Bankipore subdivision at the census, but for administrative purposes it is treated as a separate subdivision under the City Magistrate, and will therefore be mentioned in a subsequent article.

Bargāon.—Village in the Bihār subdivision, situated in 25° 8′ N. and 85° 26′ E., 7 miles north of Rājgīr and 6 miles south-west of Bihār. Population (1901) 597. "Bargāon," writes Mr. Broadley, "has been identified, beyond the possibility of a doubt, with that Vihāra-grām on the outskirts of which, more than 1,000 years ago flourished the great Nālanda monastery, the most magnificent and most celebrated seat of Buddhist learning in the world. When the caves and temples of Rājagriha were abandoned to the ravages of decay, and when the followers of Tathāgata forsook the mountain dwellings of their great teacher, the monastery of Nālanda arose in all its splendour on the banks of the lakes of Bargāon. Successive monarchs vied in its embellishment; lofty pagodas were raised in all directions; halls of disputation and schools of instruction were built between them; shrines, temples and topes were constructed on the side of every tank and encircled the base of every tower; and around the whole mass of religious edifices were grouped the 'four-storied' dwellings of the preachers and teachers of Buddhism." The monastery of Nālanda,

the Oxford, as it has been called, of Buddhist India,* was a centre from which Buddhist philosophy and teaching were diffused over Southern Asia; and it continued to be a great Buddhist university till the Muhammadan conquest. According to Hiuen Tsiang, the Chinese pilgrim of the seventh century, who himself resided there for some years, it contained numerous temples, pagodas and shrines, and was the home of 10,000 monks, renowned for their learning, who spent their lives in the pursuit of wisdom. There appears to have been a severe kind of Entrance or Matriculation Examination. "If men of other quarters desire to enter," says Hiuen Tsiang, "the keeper of the gate proposes some hard questions; many are unable to answer and retire. One must have studied deeply both old and new books before getting admission. Those students, therefore, who come here as strangers, have to show their ability by hard discussion; those who fail, compared with those who succeed, are as seven or eight to ten." From this monastery Padma-Sambhava, the founder of Lāmaism, went to Tibet in 747 A. D. at the invitation of the Tibetan King; and to this day traces of its widespread influence may be seen in the remote Lhobrak valley, where there is a shrine built on the model of Nālanda.

The remains at Bargāon consist of numerous masses of brick mounds, the most conspicuous of which is a row of lofty conical mounds running north and south. These high mounds are the remains of the temples attached to Nālanda, while the great monastery itself can be traced by the square patches of cultivation among a mass of ruins 1,600 feet long and 400 feet broad. These open spaces show the position of the courtyards of the six buildings, which Hiuen Tsiang describes as being situated within one enclosure. From the absence of any mention of these structures by Fa Hian, who visited Magadha about 400 A. D., it seems clear that they were not in existence then; and General Cunningham ascribes their date to 450 to 550 A. D. A notable feature of the place is the number of fine tanks which surround the ruins; the largest of these are the Dīghi Pokhar and Pansokar Pokhar to the north-east, each about a mile in length, and the Indra Pokhar to the south, which is nearly half a mile long. Such tanks are a common feature in the neighbourhood of ancient Buddhist monasteries.

Bargāon and the neighbouring village of Begampur to the west of the Dīghi Pokhar contain masses of ruins which have never been properly explored, and there seems little doubt that a detailed

* L. A. Waddell, The Buddhism of Tibet (1895).

and systematic exploration of the whole area would be rich in valuable results. Jagdīspur, 1¼ mile to the south-west, also contains some interesting remains, including a low mound, 200 feet square which apparently consists of the débris of a Buddhist temple. On the top of this there is a large statue of Buddha under the Bodhī tree attacked by Māra and his host of horrible demons and alluring females, with 7 minor scenes representing other events in his life, and over all his Nirvāna or death. It appears probable that this statue is of greater age than most of the Bihār statues, as each relievo exhibits a great number of attendant figures, a characteristic of older Buddhist sculptures, such as those of Gandhāra. Some of the figures with animal heads among Māra's fiends are also like those in Gandhāra carvings, and in the Nirvāna scene there are some hands without a body playing drum and cymbal, a feature which is frequently met with in Gandhāra art. The statue is exceptionally large, the slab on which it is carved being 15 feet high and 9½ feet broad. It is worshipped under the name of Rukminī by the villagers, who daily smear it with vermilion, and make offerings of milk and sacrifices of goats before it.

In Bargāon itself there is a modern Jain temple, with some ancient sculptures, which is visited by some of the Jain pilgrims on their way to or from Rājgīr. The village is also rich in Buddhist statues, the most remarkable being an image of Buddha seated with an attendant on each side and 2 flying figures above. To each of these 4 minor figures is added a short inscription—an unusual feature in Buddhist statuary—which shows that the attendants are Arya Vasumitra and Arya Maitreya, while the flying figures represent Arya Sariputra and Arya Madgalyāyāna, two disciples of Buddha, who as Arhats had the power of flying through the air. General Cunningham, it may be added, describes Bargāon as possessing finer and more numerous specimens of sculpture than any place he had ever visited. [Ruins of the Nālanda monasteries at Bargāon, by A. M. Broadley, Calcutta, 1872; Arch. Surv. India Reports Vol. I, 1871; and Report Arch. Surv., Bengal Circle, for 1901-02.]

Bārh.—Headquarters of the subdivision of the same name situated on the Ganges in 25° 29′ N. and 85° 43′ E. Population (1901) 12,164. The town contains the subdivisional offices, a sub-jail, sub-registry office, dispensary, dāk bungalow and an English cemetery. It has also a station on the East Indian Railway, 299 miles from Calcutta, and is the centre of a considerable trade in country produce, both by rail and river, but its manufactures are of little importance; the manufacture of jessamine oil

(*chāmeli*) is an old but declining industry. The quarter known as old Bārh, which lies in the suburbs, contains an old Saiva temple called the temple of Amar Nāth. The name of the town is derived from the fact that it stands on a spot liable to the flood (*bārh*) of the Ganges. The river takes a sharp turn to the north-east here, and when it rises in flood, overflows its banks. Within living memory the place has been so deep under water that residents of two-storied houses have had to step into boats from the upper floor.*

Bārh is frequently mentioned by the Muhammadan historians in their account of the last days of Muhammadan rule. Some of the battles said to have taken place in the neighbourhood were fought nearer Fatwā, and will be mentioned in the article on that place; but Bārh saw the passage of more than one army owing to its position on the line of march from Bengal. The Afghāns and Marāthās marched here in 1748 to meet Alī Vardi Khān after the sack of Patna, and encamped near the town. Alī Vardi, after halting at Bārh, delivered an attack on the flank of their entrenched position, carried it, and sent the Afghāns flying. Next morning the battle of Rabi Sarai, 5 miles from Bārh, completed their defeat and ended the campaign. Alī Vardi Khān again visited Bārh in 1750 and there met his rebellious grandson Sirājud-daula, and consented to a reconciliation with him.

In 1760 another battle was fought here between the emperor Shāh Alam's army and a British force, with their native allies under Miran, the son of the Nawāb Mīr Jafar Khān. At first, the imperialist troops attacked Miran in the rear and carried all before them, but then received a check. This, we are told in the Riyazu-s-Salātīn, was due to a heavy gun which required to be drawn by 400 bullocks lying in front of Miran's artillery; the attacking force "got entangled among the bullocks and failed to cut through, as the bullocks hemmed them in all sides." At this juncture, the British opened a heavy cannonade on them, and completed their discomfiture. Their general was killed, and his troops broke and fled. According to the Sair-ul-Mutākharin, the Nawāb Mīr Kāsim Alī stayed at Bārh in 1763 on his way from Monghyr to Patna just before the massacre there, and had his prisoners, Jagat Seth and his brother Sarup Chand Seth, the great bankers of Murshidābād, put to death and their bodies exposed to birds and beasts of prey, so as to prevent their being buried according to Hindu custom. When the British army halted at Bārh on their march to Patna at the end of 1763, they found the bodies buried in one of the houses there.

* J. Christian, *Names of Places in Bihār*, Calcutta Review, Vol. XCII, 1891.

Bārh Subdivision.—North-eastern subdivision of the district lying between 25° 10′ and 25° 35′ N. and between 85° 11′ and 86° 4′ E. with an area of 526 square miles. It is bounded on the north by the Ganges; on the east by the Monghyr district; on the south by the Bihār subdivision of this district and by the Jamūī subdivision of Monghyr district; and on the west by the Bankipore subdivision. The tract of country comprised by it is an alluvial flat with an uniform level, except for a depressed tract of swampy low-lying land, known as the Mokāmeh Tāl, between the East Indian Railway and the Sakrī river, which remains under water for about 4 months in the year. The subdivision, which is a long and somewhat narrow strip of country, is intersected by a number of streams flowing in a north-easterly direction, the most important of which is the Sakrī, which enters the subdivision at its south-western corner and passes out of it in its south-eastern corner.

Owing to the ravages of plague, the population was only 365,327 in 1901 as compared with 408,256 in 1891. The density is 695 persons to the square mile; and the population is contained in 1,075 villages and 2 towns, Bārh, its headquarters, and Mokāmeh. For administrative purposes, it is divided into 3 police circles, viz., Bārh, Fatwā and Mokāmeh, with 3 dependent out-posts, viz., Bakhtiyārpur and Harnaut in the Bārh thāna, and Surmairā in the Mokāmeh thāna.

Bhagwānganj.—Village in the south-east of the Dinapore subdivision, situated a few miles south-east of Bharatpurā. The village contains the remains of a stūpa, which has been identified with the Drona stūpa mentioned by Hiuen Tsiang. According to his account, eight kings divided the relics of Buddha after his death, and the Brāhman Drona, who distributed them, took the pitcher with which each portion had been measured and returned to his own country. He then scraped the remaining relics from the vessel and built a stūpa over them. Afterwards Asoka opened the stūpa, took the relics and the pitcher away, and built a new stūpa there. The stūpa at Bhagwānganj is a low circular mound 30 or 40 feet in diameter and about 20 feet high, built entirely of large bricks set in mud. Not far from the stūpa flows the Pūnpūn river. Along its banks, near a small village about 2 miles from Bhagwānganj, are the remains of a stone and brick temple about 40 feet square; and a mile or a mile and a half further north along the Pūnpūn is a large mound, about 45 feet square and 25 feet high, which marks the remains of another shrine. A few misshapen stones and fragments occupy the summit of the mound, and are devoulty worshipped, with libations

of milk and other offerings, by the Muhammadans of the adjacent village Bihtā : this Bihtā should be distinguished from the village with a station on the railway 25 miles to the north, which is the site of a great annual fair. Tradition ascribes these mounds and others close by to a Muhammadan saint named Makhdūm Shāh ; and, absurd as it may appear, the mounds at Bihtā and Bhagwānganj, are both said to be his tombs or *dargāhs*, while all the other mounds are his *asthāns*. According to the List of Ancient Monuments in Bengal, this is one of the most interesting and little known spots in the whole of the Patna district. [Reports Arch. Surv. Ind. Vol. VIII.]

Bihār.—One of the 4 sub-provinces (Bihār, Bengal, Orissa and Chotā Nāgpur) which constitute the Province of Bengal. The name is derived from the town of Bihār, which was the capital at the time of the Muhammadan conquest; when the Mughals made the surrounding country a *Sūbah* under a Governor, they named it after the old metropolis, and by a playful conceit said that the name meant the land of eternal spring (Persian *bahār*). In the Ain-i-Akbarī the *Sūbah* of Bihār is mentioned as including the 7 *sarkārs* or divisions of Bihār, Monghyr, Champāran, Hājīpur, Sāran, Tirhut and Rohtās. Under British rule, the name Bihār was given to a *zilā* or district comprising the present district of Patna and the northern portion of Gayā district. This was a huge unwieldy district, extending over more than 5,000 square miles, which was finally subdivided in 1865, the northern portion being constituted the Patna district. In the same year the present subdivision of Bihār was formed and was attached to the newly created district.

The term is now used as a convenient designation for the territory included in the Divisions of Patna and Bhāgalpur excluding Darjeeling, *i.e.*, the districts of Patna, Gayā, Shāhābād, Sāran, Champāran, Muzaffarpur, Darbhangā, Monghyr, Bhāgalpur, Purnea and the Santāl Parganas; but this is an arbitrary territorial division, for the western districts resemble the adjoining districts of the United Provinces, while the eastern part of Purnea belongs to Bengal proper, and the Santāl Parganas in its physical and ethnical features forms an integral part of Chotā Nāgpur. The latter district was accordingly treated at the last census as part of Chotā Nāgpur. Physically, Bihār includes the Gangetic valley between the ranges of the Himālayas on the north and the Chotā Nāgpur plateau on the south; botanically, it includes only the portion south of the Ganges extending from the Son on the west to the old bed of the Bhāgīrathi on the east. From a linguistic point of view, it is the tract in which the

dialect of Eastern Hindī called Bihāri is spoken, though that dialect has spread from the lower ranges of the Himālayas on the north to Chotā Nāgpur on the south and from Mānbhūm on the east to the eastern districts of the United Provinces.

Bihār Subdivision.—Southern subdivision of the district lying between 24° 57′ and 25° 26′ N. and between 85° 9′ and 85° 44′ E. with an area of 791 square miles. It is bounded on the north by the Bārh subdivision, on the east by the district of Monghyr, on the south by the Gayā district, and on the west by the Bankipore subdivision of this district and the Jahānābād subdivision of the district of Gāyā. The subdivision consists of two distinct portions. To the north is an alluvial plain intersected by the Son, Phalgu, Panchāna and Sakrī, and by numerous small streams. To the south it is separated from tha Gayā district by the Rājgīr Hills stretching from north-east to south-west, which consist of 2 parallel ridges with a narrow valley between them. These hills, which contain numerous ravines and passes, are rocky and covered with thick low jungle. They seldom exceed 1,000 feet in height, but are of great interest as containing some of the earliest memorials of Indian Buddhism.

The population recorded at the census of 1901 was 602,907, as compared with 608,672 in 1891, the decrease being due to the mortality and desertions caused by plague, which was raging at the time of the census. The density is 762 persons to the square mile; and the population is contained in 2,111 villages and one town, Bihār, its headquārters. For administrative purposes it is divided into 3 police circles, viz., Bihār, Hilsā and Islāmpur, and there are also out-posts at Asthāwān, Chandibāgh, Ekangasarai, Giriak and Silāo.

Bihār Town.—Headquarters of the subdivision of the same name situated in 25° 11′ N. and 85° 31′ E. on the Panchāna river. The population, which was 44,295 in 1872, increased to 48,968 in 1881, but fell again in 1891 to 47,723 and in 1901 to 45,968; of these 29,892 are Hindus and 15,119 are Muhammadans. It is connected with Bakhtiyārpur by a light railway and contains the usual subdivisional offices.

The town has a very ancient history. In the ninth century A.D. it became the capital of the Pāla kings, and Gopāla, the founder of that dynasty, built a magnificent *vihārā* or monastery there. The present name of the town still preserves the memory of this great Buddhist monastery, but formerly its name appears to have been Udandapura or Otantapurī. Tradition states that before the Muhammadan conquests, it was called Dand Bihār or Dandpur Bihār from the great number of *dandīs* or religious History.

mendicants who gathered there, but this name is clearly a corruption of Udandapura Vihāra. Bihār continued to be the capital until the Muhammadan conquest, when the city was sacked, the monastery burnt, and the Buddhist monks slain by Bakhtiyār Khiljī. It continued, however, to be the residence of the Muhammadan Governors until 1541, when Sher Shāh rebuilt Patna, which, says the Tārikh-i-Daudi, "was then a small town dependent on Bihār, which was the seat of the local government . . . . Bihār was from that time deserted and fell to ruins; while Patna became one of the largest cities of the province." The expression that Bihār fell into ruins seems an hyperbole of the chronicler, for, as we shall see later, it continued to be enriched with buildings by the Muhammadans, and its sacred tombs were for many centuries places of pilgrimage. It is rarely mentioned however by the Muhammadan historians until the days of the decline of the Mughals.

It was sacked by the Marāthās in the time of Alī Vardi Khān; and in 1757 was visited by the Nawāb Mīr Jafar Khān. Of this visit we find an amusing account in the Sair-ul Mutākharin, which says—"He spent some days in visiting the holy places of the town of Bahar; and especially the tomb of Shah-sherf-ben-yahya, the illuminated, who is the patron saint of that town, and is entombed in its neighbourhood. And it was here, likewise, that he satisfied his cravings for ox's flesh, fried in sesam oil, which is a kind of minced meat, for which that town is famous, and of which the *tary*-drinkers of those parts are so very fond. He was heard to say, before his arrival there, that he would eat his bellyful of it; and I have been told that quantities of that kind of meat had been ordered to be prepared by such of the inhabitants as had a knack at the frying-pan business." According to the author, he returned to Bengal after he had "done visiting the tombs and mausolea of the saints of Bahar, and had finished eating his bellyful of ox's flesh." Later, the emperor Shāh Alam made Bihār his headquarters for a short time during his invasion; and on the accession of the English to power, they established a factory there. The place is now called by the Muhammadans Bihār Sharīf or Bihār the revered, owing to the many tombs of venerated Musalmān saints that it contains.

The town. The town still retains traces of its former importance, though its appearance has been strangely altered by a large sand-bed having formed in the Panchāna a few miles to the south, and by the diversion of its water into *pains* or irrigation channels. Several branches of the river still intersect the various *mahalas* and the main stream still flows to the north, but both this and its branches are nearly dry except in the rains, and in the outskirts

one finds now a spacious bridge spanning a rice-field or patch of waste, now ruined *ghāts* looking down on a wide expanse of arid sand. The town consists principally of one long narrow street with numerous lanes and alleys leading from it. There are 2 bridges with pointed arches over irrigation channels, the remains of former prosperity; and in all directions are seen Muhammadan tombs, the smaller ones of brick, the larger ones of squared and carved stones taken from the usual Muhammadan quarries of ruined Buddhist or Brahmanical buildings. To the north-west of the town there is a long isolated hill, called Pīr Pahāri, having on its northern face a precipitously steep cliff and on its southern face an easy slope in successive ledges of rock.

Ancient remains. Bihār contains numerous remains, of which the most ancient is a sandstone pillar, 14 feet high, bearing 2 inscriptions of the Gupta dynasty. The upper inscription is of Kumara Gupta's time (413—455 A.D.); the lower one apparently belongs to his son and successor Skanda Gupta (455—480 A.D.). This pillar used to lie inside the old fort, but it now stands on a brick pedestal opposite the Court-house. It was placed there, upside down, by Mr. Broadley, a former Subdivisional Officer, who had it inscribed with a list of the local officers and native gentlemen of Bihār.

The fort. One of the most interesting monuments of Bihār's past history is the fort, which is now in ruins, though traces of its walls and ramparts still remain. The ground on which it stands is a natural plateau, extending over 312 acres, raised considerably above the level of the surrounding country. In shape, the fort resembles an irregular pentagon of vast size, 2,800 feet from north to south and 2,100 feet from east to west; it was surrounded by a cyclopean wall, 18 to 20 feet thick and 25 or 30 feet high, composed of gigantic blocks of stone quarried from the neighbouring hill. Along these ramparts were circular bastions, the northern gate being flanked by tall towers; and the whole site was surrounded by a great moat 400 to 600 feet wide, which has long since been brought under cultivation.

Inside the fort there are many mounds marking the site of old buildings, but for many years past excavations have been carried on for the sake of the bricks found there. The remains still existing consist of the ruins of a smaller Muhammadan fort and buildings, of Hindu temples, and of the great *vihāra* or Buddhist monastery. In the centre is the *dargāh* or tomb of Kādir Kumaish, which is of modern date, but is composed almost entirely of the remains of the ancient *vihārā*, while its pavement is made up of ancient *chaityas* and pillars. The custodians of the shrine guard them with jealous care, and receive fees for permitting persons

suffering from toothache and neuralgia to touch them in the hope of effecting a cure. To the north of the fort, in a plain called Logāni, there are traces of another *vihārā;* and a little to the east of this plain is the *dargāh* of Makhdūm Shāh Ahmed Charamposh with an ancient gateway, 11 feet high and 7 feet broad, which, tradition says, once served as the entrance to the great *vihārā* in the old fort. It is covered with delicate carvings, some of which have been chiselled off, and Persian verses, expressing moral and religious precepts, engraved in their place. A mile away from the fort towards the banks of the Panchāna are the remains of several Buddhist buildings, the sites of which are now only marked by heaps of bricks, from which it appears probable that the old city of Bihār lay along the banks of the river and between the fort and the hill.

Tombs and mosques. This hill, which is called Pīr Pahāri,* is about one mile to the north-west of the town. It is crowned by the *dargāh* or mausoleum of the great saint of Bihār, Mallik Ibrāhim Bayu, round which are 10 smaller tombs. It is a brick structure surmounted by a dome and bears inscriptions showing that the saint died in 1353. He was a notable warrior, who overcame a Hindu chief of Rohtāsgarh and subdued the warlike tribes of the Province. Another great *dargāh* is that of Makhdūm Shāh Sharīf-ud-dīn, also called Makhdūm-ul-Mulk, who died here in 1379; the inscription over the entrance shows that his tomb was built in 1569. This tomb, which stands on the south bank of the river, is held in great veneration by the local Muhammadans, who assemble here on the 5th day of Shawwal to celebrate the anniversary of his death. The Chotī Dargāh, again, is the shrine of Badruddin Badr-i-Alam, a famous saint of Chittagong, who settled in Bihār and died there in 1440.

The Jama Masjid was built in the time of Akbar by Said Khān, Governor of Bihār from 1595 to 1601. This worthy is said to have had a predilection for eunuchs, and one of the 1,200 whom he possessed, Ikhtiyār Khān, his vakīl, was the builder of this mosque. Another mosque, that of Habīb Khān, an Afghān of the Sūr clan, was built in 1637 almost entirely of Buddhist materials.

Among more modern monuments may be mentioned some Christian tombs outside the northern gate of the old fort. Two of the tombstones with inscriptions in the Armenian character were

* One of the oldest tombs in Bihār is that of Saiyid Ahmed Pīr Pahār with an inscription of the year 1336. Translations of this and other inscriptions will be found in Blochmann's Geography and History of Bengal, J. A. S. B., Vol. XLII, Part I, 1873.

taken to the Indian Museum in 1891, and examination showed that they bear the dates of 1646 and 1693. In the town itself the most remarkable building is a huge inn (*sarai*), erected about 30 years ago, which is called the Bayley Sarai after Sir Steuart Bayley, who was Commissioner of Patna from 1872 to 1877 and afterwards Lieutenant-Governor of Bengal (1887-90). It consists of two large blocks of buildings, enclosing spacious court-yards; and in front of it is an elaborately designed clock tower. The dispensary is housed in this building. Near the Cutcherry railway station is a curious structure, fomerly a Muhammadan nobleman's summer house, which is called *nauratan* from its containing nine chambers, one in the middle, one at each corner, and one at each side. These chambers are arched with brick, and the inner walls are painted; but the lowness of the roof and the smallness of the doors detract from the general effect. The only other building calling for mention is the Victoria Memorial Hall, opened in 1903, which is used as a reading room. [A. M. Broadley, *The Buddhistic Remains of Bihār*, J. A. S. B., Vol. XLI, 1872; Reports Arch. Surv. India, Vols. I, VIII and XI; Report Arch. Surv. Bengal for 1901-02.]

Bihtā.—Village in the north-west of the Dinapore subdivision, situated 9 miles west of Dinapore and 5 miles south of Maner. It contains an inspection bungalow and a station on the East Indian Railway, and a large annual fair is held there on the 13th Phāgun, in connection with which an agricultural show takes place. There is a village of the same name 25 miles to the south, containing some archæological remains, an account of which is given in the article on Bhagwānganj.

Dīgha Ghāt.—Railway station on the bank of the Ganges, situated 5¼ miles north-north-west of Bankipore. Here connection is established between the East Indian Railway on the south and the Bengal and North-Western Railway on the north of the river by means of a steamer plying between Dīgha Ghāt and Pahleza Ghāt. The river here is constantly shifting its course, particularly on the northern side, where the landing-stage will now be half-a-mile away and again be cut away altogether. Similarly a sandbank will suddenly appear in mid channel, and a new course has then to be found for the ferry steamer. This channel again may remain open only for a few years, and then gradually fill up, and yet another channel has then to be found.

Dinapore.—Headquarters of the subdivision of the same name, situated in 25° 38′ N. and 85° 3′ E. Dinapore consists of two portions, the town and the cantonments, the latter stretching

along the bank of the Ganges at a distance of 3½ miles from the railway station. The population, according to the census of 1901 is 33,699, including 10,841 within cantonment boundaries; of these 24,575 are Hindus, 8,105 Musalmāns and 1,019 Christians. The military force ordinarily quartered at Dinapore, consists of four companies of British infantry, six companies of native infantry and a field battery. The town, with the subdivision, is under a Subdivisional Officer, and the cantonments are under a special Cantonment Magistrate. The average annual receipts of the Cantonment Fund in the 10 years ending in 1901 were Rs. 21,600, and the expenditure was Rs. 21,700; in 1905-06 the income was Rs. 28,300, besides an opening balance of Rs. 6,600, and the expenditure was Rs. 34,400. The town is noted for its excellent cabinetware and furniture, which is manufactured by two large firms; it also contains printing and oil-presses, a foundry, and ice and aerated water manufactories. It is connected with Bankipore by a road, 6 miles long, lined with houses, and it is practically a continuation of Patna city. Dinapore contains no buildings of any great interest. The Protestant Church, St. Luke's, which seats 900, was built in 1837; the Chaplain also ministers to the outlying stations of Dehrī, Gayā and Khagaul. The Roman Catholic Church, St. Stephen's, was built between 1849 and 1854.

Dinapore is of some historical interest, as it was here that the Mutiny of 1857 broke out in this district. General Lloyd, unwilling to take away the sepoys' muskets, thought it would be sufficient to remove their percussion caps in order to prevent them rising. The European troops were cantoned in a large square immediately to the west of the native town; beyond this on the river bank was a smaller square; inside this were a few houses, and further on the native lines; on the other side of the lines was the magazine in which the caps were kept. In order, therefore, to bring away the caps from the magazine to the European part of the cantonment, it was necessary to convey them along the front of the sepoy lines. This was done in the morning of the 25th July and infuriated the sepoys; in the afternoon they rose and went off *en masse* into the Shāhābād district, where they shortly afterwards joined in the siege of Arrah. For a fuller account of this outbreak, see Chapter II.

The name Dinapore is an English corruption of the vernacular Dānāpur, which has been explained as the city of the sage (*dānā*) or the city of grain (*dānā*); the latter derivation being a reference to its importance as a large mart. It has been suggested

by a correspondent that the name Dinapore means simply the city on the Dāuṇā, that being the old name of the nullah which flows through the cantonment.

Dinapore Subdivision.—North-western subdivision of the district, lying between 25° 31′ and 25° 44′ N., and between 84° 48′ and 85° 5′ E., with an area of 424 square miles. It is bounded on the west by the Son, on the north by the Ganges, on the east by the Bankipore subdivision, and on the south by the Jahānābād subdivision of the Gayā district. The country comprised within it is entirely alluvial and flat, and along the Ganges it is peculiarly fertile, producing the finest crops. Owing to the deaths and desertions caused by plague, the population in 1901 was only 315,697, as compared with 352,178 in 1891, the density being 745 persons to the square mile. It contains 791 villages and 2 towns, Dinapore its headquarters, and Khagaul. For administrative purposes it is divided into three police circles, Dinapore, Bikram and Maner, with three outposts, Khagaul, Naubatpur, and Pālīganj.

Fatwā.—Village in the Bārh subdivision, situated in 25° 30′ N. and 85° 19′ E. at the junction of the Ganges and Pūnpūn, 7 miles to the east of Patna. Population (1901) 857. It contains a station on the East Indian Railway, a police thāna and an inspection bungalow, and is a centre of the weaving industry. Tusser silk is manufactured, and table-cloths, towels and handkerchiefs are woven by the Jolāhās. Large bathing festivals are held here at the junction of the Pūnpūn and Ganges; at one of these, the Bāruni Dawādasī, which commemorates an incarnation of Vishnu in the form of a dwarf, as many as 10,000 persons are said to assemble. The Pūnpūn at this point attains a width of about 100 yards enclosed within high steep banks.

Fatwā, lying on the direct line of march from Bengal, witnessed a good deal of fighting in the last days of Muhammadan rule. In 1748 Alī Vardi Khān defeated the allied force of Marāthās and Afghāns, numbering over 50,000 men, at Rabi Sarai on the west side of the Pūnpūn near the present railway station. In 1760 another battle took place at Mohsinpur (Masimpore), a village north-west of Fatwā between Shāh Alam's army and a force under Rām Narāyan and Captain Cochrane, which ended in the complete victory of the former, Dr. Fullerton being the only English officer who escaped.

Close to Fatwā there is a small village called Māri, in which no drums are ever beaten, owing, it is said, to a *fakīr* having cursed the place. The *fakīr* came here one day thirsty and asked one of the girls at the well to give him water to drink. She contemptuously

refused, but one of the village matrons gave him a drink. Thereupon he cursed the place, saying, "*Beti rānr, Bahu sohāgin,*" *i.e.*, "may the daughters of the village be husbandless and the daughters-in-law fortunate." Owing to this curse, it is said, people do not marry the girls of the village, and if they do, they are sure to die soon; should any one venture to take one of the villagers' daughters, the marriage takes place without music or processions of any kind. The village girls are so anxious to get husbands, that it is said they run away with any one who, by venturing to play on a musical instrument in the village, shows that he is ignorant of the traditional curse.

Ghosrāwān.—Village in the Bihār subdivision situated 7 miles south-south-west of Bihār. The village was the site of an old Buddhist settlement, of which the remains are marked by several mounds. Only two of these are of any interest, one a small but high mound crowned with the temple of Asā Devī, and a great mound close to the village, which is believed to be the ruin of a great Buddhist temple called Vajrāsana Vihāra. An inscription found here records the building of a temple by one Vīra Deva, who, it says, was patronized by king Deva Pāla and was appointed to govern Nālanda. He then built a *Vihāra* for the reception of a Vajrāsana or adamantine throne, a building so lofty that the riders in aërial cars mistook it for a peak of Kailāsa or Mandāra. The mention of Deva Pāla shows that the temple was erected in the latter half of the ninth century. To the south of the village there is a ruined mud fort with a low mound on its eastern side; and inside the village is an open space called Singh-bahānī, where the sculptures found in the great mound have been collected together. The small temple of Asā Devī contains another collection of sculptures, and to the south-east of this a few more have been placed in a small shrine of Durgā. A quarter of a mile due west of the great mound there is a large tank 500 feet square called Sahu Pokhar or Seth Pokhar, *i. e.*, the Banker's Tank. The modern village is inhabited almost entirely by Bābhans, who distinguished themselves by rising in 1857, an exploit which ended in the burning of the village and the expulsion of a great portion of the insurgents. [Reports Arch. Surv. Ind. Vol. I; The Buddhistic Remains of Bihār, by A. M. Broadley, J. A. S. B. Vol. XLI, 1872.]

Giriak.—Village in the extreme south of the Bihār subdivision, situated in 25° 2′ N. and 85° 32′ E. on the Panchāna river, 13 miles south of Bihār, with which it is connected by a metalled road. Population (1901) 243. Giriak is a place of especial archæological interest, as the rugged hill rising immediately to

the west of the village has been identified as the Indrāsilāguhā mountain of the Chinese pilgrims, Fa Hian and Hiuen Tsiang, which is sacred to the Buddhists as containing the cave in which Buddha answered the 42 questions of Indra, the lord of the Devas. Opposite the village, on the western side of the Panchāna, the northern range of the Rājgīr Hills is crowned with an ancient stūpa, and a little to the west of this tower, on a higher level, is an oblong terrace covered with the ruins of several buildings, the principal of which would appear to have been a *vihāra* or Buddhist monastery.

Ascending from the bed of the Panchāna river, which washes the eastern foot of the spūr, an ancient walled-up road, still traceable in many places along the steep scarp, leads up to the ruined stūpa known as Jarāsandha's seat or throne (*baithak*), which occupies a commanding position on the eastern end of the ridge, and is visible from a great distance. This structure is a solid cylindrical brick tower 28 feet in diameter and 21 feet in height, which originally stood about 55 feet high when surmounted by a dome; it was erected probably about 500 A.D., and is said to be the best preserved stūpa in Bengal.

The Buddhist legend connected with this stūpa is that there was formerly a Buddhist monastery on the hill. The monks, forbidden by their religion to take animal life, had been for some days without food, when a flock of geese passed overhead. One of the monks cried out—"To-day the brotherhood have no food. Oh! noble beings, take pity upon us." Thereupon a goose fell down dead at his feet; and the monks, overcome with pity, built a great stūpa on the spot, under which they buried the goose. This memorial stūpa was accordingly called the Hansa or goose stūpa and their monastery the Hansa Sanghārāma. Local tradition, however, connects the tower with the name of Jarāsandha, the prehistoric king of Magadha, who, it is said, used it as a garden-house.

Close to the stūpa are the remains of a large water reservoir, and about 100 yards to the south-west the ridge culminates in a small summit, up to which a broad flight of steps leads. This summit was once covered with the buildings of the monastery, and massive terrace walls on the west can be seen through the jungle. The position of these remains corresponds so closely to that indicated by Hiuen Tsiang for the stūpa of the goose and the *vihārā* behind it, that their identity with the structures seen by the Chinese pilgrim can scarcely be doubted. The ridge, continuing further to the west, gradually rises again and forms at a distance of about 400 yards, a second summit covered with,

large rocks. Descending from this point on the southern face of the ridge towards the valley which separates the two ranges of the Rājgīr Hills, one reaches the small cave known as Gidhadwāri, the position and appearance of which corresponds exactly to the cave, which we find mentioned in Hiuen Tsiang's account as the scene of Indra's interrogation of Buddha. The cave itself shows no trace of human workmanship, but at its entrance, which is reached by scrambling over some precipitous ledges of rock, there is a small platform, about 20 feet in length, supported by a wall of old masonry. Popular belief has it that this cave, which is 10 feet broad and 17 feet high at the mouth, communicates with Jarāsandha's tower, but there is only a natural fissure running upwards for 98 feet.

Among other remains may be mentioned an extensive mound of ruins half a mile long on the east side of the Panchana, with a small mud fort in the middle of it, and the remains of two paved ascents on the river side and of three more on the opposite side of the mound. To the north-west skirting the northern slope of the hills is a long embankment, called the Asurenbāndh, enclosing a large sheet of water. This embankment is connected with a curious popular legend. It is said that Jarāsandha had a great garden close to this tower, which he built as his *baithak* or throne. One year the garden was nearly destroyed by drought, and Jarāsandha therefore promised the hand of his daughter and half his kingdom to any one who would water it in a single night from the Ganges. The chief of the Kahārs, Chandrāwat, undertook the task, and built the great embankment called Asurenbāndh to bring the water of the Bāwan Gangā to the foot of the hill below the garden: this river, which flows into the Panchana near Giriak, is considered part of the Ganges. The Kahārs then began lifting the water with swing baskets in successive stages. The work was all but completed, and Jarāsandha was in despair at having to marry his daughter to a Kahār, when a *pīpal* tree came to his rescue, and, assuming the form of a cock, crowed loudly. Thereupon, the Kahārs thinking it was morning, and fearing the king would take vengeance on them for presuming to seek the hand of his daughter, fled in terror as far as Mokāmeh. The bread-cakes and balls of rice which they took to sustain them in their work were left behind in their wild flight, and may still be seen on the hill turned to stone. [Reports Arch. Surv. Ind. Vols. I and VIII; Notes on an Archæological Tour, by M. A. Stein, Indian Antiquary, Vol. XXX, 1901].

Hilsā.—Village in the Bihār subdivision, situated in 25° 19′ N. and 85° 17′ E. on the banks of the Kattār, 13 miles south of

Fatwā, with which it is connected by a metalled road. It contains a police-station and inspection bungalow, and has a large market, where a brisk trade in grain and oil-seeds is carried on. An annual fair is held here, and it is also a centre for the ceremony of circumcising Muhammadan children. According to local tradition, the name is derived from one Hilsā Deo, a powerful Hindu magician, who was killed by the Muhammadan saint, Shāh Juman Madāri commonly known as Juman Jati. After this, the name of the place was changed to Jatinagar, for, when dying, Hilsā asked his conqueror where he should get food, and was told that whoever came to Jatinagar and used the name of Hilsā would receive food. The legend is probably an echo of the struggle between Muhammadans and Hindus; the mosque being avowedly built on the site of a Hindu temple, while Hilsā is said to be buried under the great slabs under the central arch, so that every day he is trodden underfoot by the feet of the faithful.

The *dargāh* or shrine of Shāh Juman Madāri at Hilsā is a place of far-reaching fame. It is a simple, square brick building, covered by one dome, and containing seven tombs, of which the westernmost is said to be that of the saint. An inscription over the gate, the date of which corresponds to 1543 A.D., tells us that in the time of Sher Shāh the tomb (*gumbaz*) of Miran Saiyid Juman Madāri, was repaired by order of Miān Sheikh Alam Adam Shāh Juman Madāri, at the expense of Dariā Khān Zangī, an officer of the body-guard. The original building thus appears to be older than 1543 A.D., but it cannot have been much anterior, as Shāh Madār, the founder of the Madāri order, to which the saints mentioned in the inscription belonged, is said to have been a contemporary of Ibrāhim Shāh of Jaunpur, who reigned from 1400 A.D. Another inscription refers to the building of a mosqus near the *dargāh* by a person called Riza. Its date corresponds to 1604 A.D., and it is of some historical interest as it refers to Jahāngīr, who is called Shāh Salīm as the reigning king. His father, Akbar, was still alive at that time, but Jahāngīr was already in open rebellion against him, and had struck coins, with the name Salīm, of which numerous specimens exist. The mosque built by Riza is no longer in existence, and the present one is an insignificant modern building. [Reports Arch. Surv. Ind. Vols. VIII and XI; Report Arch. Surv., Bengal Circle, for 1901-02.]

Islāmpur (or Atāsarai).—Village in the extreme south-west of the Bihār subdivision situated 14 miles south of Hilsā. The village contains a police station and inspection bungalow, and is a large market, at which a brisk trade in grain and oil-seeds is

carried on. It is the centre of the tobacco trade in the south of the district, thousands of maunds being brought annually from Tirhut, stored in large godowns, and thence distributed to various centres. Much of this trade has been diverted from Islāmpur by the railway, and it is now on the decline. The remains of a large Buddhist monastery or temple exist at the extreme west of the village, and some of the granite columns are still intact. About a mile to the south-west is a small village called Ichhos, which was also the site of a great Buddhist temple and monastery.

Jagdīspur.—See Bargāon.

Jethuli.—See Bānka Ghāt.

Khagaul.—Town in the Dinapore subdivision situated in 25° 35′ N. and 85° 3′ E. a short distance south of Dinapore. Population (1901) 8,126. The Dinapore railway station is just outside Khagaul, which has only grown into importance since the opening of the railway. It contains the residences of the local railway staff, and is the headquarters of a Company of East Indian Railway Volunteers. The name, says Mr. Christian in "Names of Places in Bihār" (Calcutta Review, 1891), reveals the fact that Khagaul was at one time the old bed of a river, which on changing its course left the channel high and dry.

Kurjī.—Suburb of Bankipore on the banks of the Ganges, about one mile to the west of Dīgha Ghāt railway station, containing a large European boarding school, called St. Michael's High School. This school, which was founded in 1854, is under the control of a Roman Catholic order known as the Irish Christian Brothers. It is attended by about 200 pupils, and has a Volunteer cadet corps attached to it. Kurjī also contains a Roman Catholic Chapel and an orphanage for Europeans and Eurasians.

Magadha.—The ancient name for the country corresponding roughly with the present district of Patna and the northern half of the Gayā district. At the dawn of history this territory was under the rule of Bimbisāra, whose capital was at Rājgīr; later the royal residence was moved to Pātaliputra, the site of the modern Patna, and then Magadha became under the Mauryas the centre of a great empire extending from sea to sea. In the seventh century we find the Chinese pilgrim Hiuen Tsiang calling the same tract of country by the name Mokieto, *i.e.*, Magadha. The capital under the Pāla kings was Bihār, which continued to be the seat of Muhammadan Government until Patna was rebuilt by Sher Shāh in the 16th century. From this town the ancient Magadha was given the designation of Bihār. The name Magadha, or Magah as it is also called, was, however, still current,

and in the Sair-ul-Mutākharin we find a reference to "the country of Mug which contains the districts of Seress, Cotombah, Arval, Ticary, Bahar and Paluch with some other parts" (*i.e.*, the *parganas* of Siris, Kutumbā, Arwal and Tekāri in Gayā, Bihār in this district, and Belaunjā in Palāmau).

The name Magadha or Magah is still used to designate the two districts of Patna and Gayā; the dialect of eastern Hindī spoken there is known as Māgadhi or Magahī, and the name Magahiyā is borne by several castes, among which may be mentioned the criminal Magahiyā Doms. Far away to the south-east the Maghs of Chittagong allege that their name is derived from the Buddhist country of Magah, and to mark their descent from its princes they call themselves Magadha Kshattriya. Among Hindus, however, Magadha and its language have a somewhat evil reputation. The language is regarded as an uncouth jargon and its people as rude boors. A popular saying is *Magaha desa hai kanchānā purī, desa bhala pai bhākhā burī*, *i.e.* "Magah is a land of gold; the country is good, but the language is vile"; while the word *bhades* means at once an uncouth or boorish person and an inhabitant of Magadha. As Dr. Grierson says, a whole history is contained in these two syllables. The same feeling is expressed in the Rāmāyana by Tulsī Dās, who compares Magadha with Kāsī (Benāres), as he does evil with good and demons with gods; and in another place he says that some smooth words spoken by Kaikeyi were like Gayā and other holy places in Magadha. This feeling is most probably due to an ancient Brahmanical prejudice against Magadha as the centre of Buddhism.

Maner.—Village in the extreme north-west of the Dinapore subdivision, situated in 25° 38′ N. and 84° 53′ E., 10 miles south-west of Dinapore and 6 miles north of Bihtā station on the East Indian Railway. Metalled roads connect it with both places. Maner is a large village with a population of 2,765 souls, and contains a police station, dispensary and dāk bungalow. There is also a camping ground for troops, situated in a large mango tope north-east of the police station. Maner contains two well-known Muhammadan tombs, that of Shāh Daulat or Makhdūm Daulat, known as the Chotī Dargāh, and the other that of Sheikh Yahiā Manerī or Makhdūm Yahiā, called the Barī Dargāh. Makhdūm Daulat died at Maner in 1608, and the erection of his mausoleum was completed in 1616 by Ibrāhim Khān, Governor of Bihār and one of the saint's disciples; the date is recorded in an inscription expressing the pious wish "May it remain for ever safe like Heaven." The building is an exceptionally fine one, with walls containing carving

of great delicacy and high finish. It stands on a raised platform, and at each corner rises a slender tower of graceful proportions; it is crowned by a great dome, and the ceiling is covered with carved inscriptions from the Korān. Every detail of it is characteristic of the architecture of Jahāngīr's reign, and it is by far the finest monument of the Mughals in Bengal. There is a faithful and beautiful illustration of this shrine among Thomas Daniell's drawings, dating from about 1796. Inside the compound is a mosque also built by Ibrāhim Khān in 1619, while a fine gateway bearing an older inscription, the date of which corresponds to 1603-04, affords access to the north.

The tomb of Yahiā Manerī lies in a mosque to the east of a large tank, with masonry walls and *ghāts*, and pillared porticoes jutting out into it, which is connected with the old bed of the Son by a tunnel 400 feet long. The tomb is situated in an enclosure half filled with graves and ancient trees, on the north and west of which are a three-domed mosque and some quaint little cloisters built by Ibrāhim Khān in 1605-06. Yahiā Manerī was born at Maner, and died there in 1290-91 A.D.; he was a member of a celebrated family of saints, being the father of Makhdūm Sharīf-ud dīn of Bihār, the son-in law of Sheikh Shihāb-ud-dīn, whose shrine is at Jethuli, and the brother-in-law of Bībī Kamālo, a female saint of the Gayā district. This tomb is not so imposing as Shāh Daulat's mausoleum, and there is nothing very remarkable in its structure; but it has been from a very early date a place of pilgrimage, being visited among others by the emperor Bābar and Sikandar Lodī; the *pargana* of Maner is sometimes called, after the saint, Maner-i Sheikh Yahiā. The site where the tomb stands was formerly occupied by a Hindu shrine, which the Muhammadans destroyed, purposely, it is said, leaving one of the idols to remind the people of its destruction. This is the figure of a tiger carved in stone called the Sidaul, which lies near the noble gateway to the north. Tayler in his "Thirty-eight Years in India" describes it as "a remarkable and somewhat idiotic piece of sculpture", and gives the following account of it. "The Sydool", he says, "is an indescribable monster who is crushing or embracing a broken elephant between his fore-legs as if it were a puppy. His under-jaw is broken off, and the elephant's head and trunk have disappeared."

Of the other monuments the only one calling for special mention is the tomb of Tingur Kulī Khān situated on the bank of the tank to the south-east of the bungalow. Tingur died in 1575, and his tomb is now in a ruinous state, the canopy and

pillars lying in broken fragments, but a stone with an inscription still remains. This inscription contains some lines from Sadi which may be translated:—

Alas, that many a year when I am gone,
The rose will bloom, the new spring blossom forth,
And those now left behind will tread my dust,
Not knowing and not caring whose it is.

Maner itself is a place of some antiquity, which appears to have come into prominence after the Muhammadan conquest; according to local tradition, its first settler was Sheikh Yahiā's grandfather, Imām Tej Fateh, who came here from Arabia. It is mentioned by Ferishta as having been founded in the mythical times of Firoz Rai; in 1529-30 we find it visited by the emperor Bābar, who said his noon-day prayers before the shrines; and the *pargana* to which it gave its name is referred to in the Ain-i-Akbarī as having an area of 89,039 *bīghas*. It was formerly situated on the Son, the waters of which were brought into the great tank by the tunnel already mentioned; according to Rennell's map of 1772 that river joined the Ganges here. In 1812 Maner was 3 miles south of the point of junction; and the Son now joins the Ganges 6 miles to the north and flows far to the west of the village. Two large fairs are held here every year—one on the anniversary of Makhdūm Yahiā's death on the 12th Shābān, when his relics and those of his ancestor, Imān Tej Fateh, are exhibited and certain ancient rites and ceremonies are performed; the other is held on the last Sunday in the month of Jeth in commemoration of the wedding of Ghāzī Miān. An interesting account of Maner, with illustrations, by Mr. Arthur Casperz is given in the Journal of the Photographic Society of India, June 1902. See also Report Arch. Surv. Bengal for 1901-02, and History and Antiquities of Manair by Syed Zahiruddin, Bankipore, 1905.

Mokāmeh.—Town in the Bārh subdivision, situated in 25° 25′ N. and 85° 53′ E. on the Ganges, 283 miles from Calcutta. Population (1901) 13,861. The town contains a police station, dispensary, sub-registry office and dāk bungalow. There is a station here on the East Indian Railway, which is a junction for passengers by the Bengal and North-Western Railway. A considerable number of European and Eurasian railway employés reside in the town, and it is an important centre of trade. Mokāmeh, or as it should more properly be spelt Mukāmā, is of modern growth and owes its importance to the railway and to the large grain traffic passing through it.

Nālanda.—See Bargāon.

Patna City.—Chief city of the district, situated on the Ganges in 25° 37′ N. and 85° 10′ E., 332 miles from Calcutta. Though its prosperity has somewhat declined in recent years, it still possesses an important trade, its commanding position for both rail and river traffic making it one of the principal commercial centres of Bengal; and after Calcutta, it is the largest town in the Province. Its area is 9 square miles, and for the purposes of municipal government, it includes the town of Bankipore on the west, the administrative headquarters of the district.

Nomenclature. It is now generally accepted that Patna stands on the site of the ancient metropolis of Pātaliputra, or as it was also called Kusumpura or Pushpapura. The latter names are synonymous, both meaning the town of flowers, while Pātaliputra is derived from the *pātali* or trumpet flower (*Bignonia suaveolens*). It is also called Palibothra by Megasthenes, whose account has been preserved by Arrian, this being a transcription of Paliputra, the Prākrit or mediæval form of Pātaliputra. Strabo, Pliny and Arrian call the people Prasii, which has been variously interpreted as a corruption of *Prāchya*, *i.e.*, the eastern people, or the men of *Parāsa*, a name applied to Magadha and derived from the *parās* tree (*Butea frondosa*), which grows in abundance in South Bihār. In 1704 the city was called **Azīmābād** after its Governor Prince Azīm-us-Shān, and this name is still used by some of the inhabitants. The name Patna dates back only to Muhammadan times and appears simply to mean the great city.

Pātaliputra. Pātaliputra, which now lies buried beneath the modern city of Patna and the adjoining civil station of Bankipore, was founded in the fifth century B.C., and became the great metropolis of India in the time of Chandra Gupta (321—297 B.C.). We know from Megasthenes' account that in his time its buildings were largely composed of wood, but in the third century B.C. Asoka greatly changed its outward appearance. He replaced and supplemented the wooden walls by masonry ramparts, and filled his capital with palaces, monasteries and monuments, the sites of which have not, as was once thought, been washed away by the river, but still remain to be properly excavated and identified by archæologists. In 1877 villages of a long brick wall and of a wooden palisade were found, and the more recent researches of Colonel Waddell in 1892, 1896 and 1899 have brought to light many more remains, which are sufficient to show what a wealth of material awaits complete exploration. Beams and other portions of the and wooden walls of the city as described by Megasthenes

have been found buried 15 or 20 feet deep, these beams being of *sāl* wood of immense girth and in excellent preservation. Traces have also been discovered of Asoka's more splendid palace, and old brick walls, wooden bridges and piers along the ancient moats have been unearthed, besides a colossal quasi-Ionic capital of a distinctly Greek type, and the fragments of a great sandstone Asoka pillar.

The result of Colonel Waddell's researches is to show that the ancient imperial city was situated on a long strip of high-lying land about half a mile north of the village of Kumrāhār, which stretches from Bankipore on the west to beyond the modern city of Patna on the east, a distance of 8 miles, and is bounded on the north by the Ganges and on the other three sides by deep moats. The moat on the south, which averages about 200 yards in width and still retains water for the greater part of the year, is an old channel of the Son, the eastern portion of which the Muhammadans in later days utilized as the southern moat to their fortifications. Its site.

Asoka's palace lay to the south and extended from the mound called Chotī Pahāri to Kumrāhār with a north-eastern extension through Bulandī, Sandalpur and Bahādurpur as far as Prithīpur. With the surrounding buildings and grounds, it covered an area of over 4 square miles; it was cut off from the city by water channels, small arms of which seem to have penetrated the palace grounds; and both the palace and these water-channels were fortified by palisades. Asoka's palace.

To the north-west of this site Bhikna Pahāri, an artificial hill over 40 feet high and about a mile in circuit, now crowned by the residence of one of the Nawābs of Patna, has been identified with the hermitage hill built by Asoka for his brother Mahendra. A representation of the original is still kept at the north-east base of the hill, and is worshipped as the Bhikna Kunwār, while the adjoining quarter is called Mahendru. The high mound of ruins near this, on which a *dargāh* now stands, probably marks a detached portion of the palace or an old Buddhist monastery; several fragments of Buddhist sculptures have been found at this spot, as well as a column of the Gupta period. Here there is a subterranean passage of stone, which, according to tradition, leads to Bhikna Pahāri on one side and to Kumrāhār on the other, each of the points being nearly a mile distant. This passage is 25 feet down an ancient well on the borders of Gunsar, a lake called by the more literate residents Gangā Sāgar, which seems to be a deepened portion of an old channel of the Son or Ganges. It is more probably the latter, for to this day low caste Other ancient sites.

Hindus hold the great river festival of Bāruni here in the month of Bhādo (September), while the higher caste Hindus repair to the modern channel of the Ganges.

South-west of Gunsar in Buland Bāgh near the railway a curious big flat stone was found, to which the marvellous story clings that it cannot be taken away but always returns to its place. This, in Colonel Waddell's opinion, is the actual and original stone bearing the footprint of Buddha, which was seen and described by the Chinese pilgrim Hiuen Tsiang. Close to this stone a large capital was found beautifully sculptured with an Ionic outline. At the adjoining village of Kumrāhār close to the railway a colossal pillar of Asoka was found, and other remains show that a greater portion of Asoka's palace is buried beneath the village; to the east of it is a place with the suggestive name of Mahārāj Khanda or the Emperor's moats, while the adjoining well called Agam Kund is believed to mark the site of Asoka's slaughter-house. To the south-east is a great mound called Chotā Pahāri, which has been identified by Colonel Waddell, with the hermitage hill of Upa Gupta, the saint who converted Asoka. Here a huge solid mass of bricks evidently represents the ruins of a Buddhist stūpa of great age, and south of this is another mound called Pānch Pahāri or Bara Pahāri, in which Colonel Waddell recognizes the 5 relic stūpas built by Asoka. Even as late as the time of Akbar the Muhammadan historian, mentioning the Emperor's ascent of this mound to reconnoitre Dāūd Khān's position, refers to it as "a collection of 5 domes, which infidels in old times constructed with hard bricks placed in layers." It is a significant fact also that the land to the west is still called Asochak or Asoka's plot.

Modern Patna.

The modern city of Patna extends along the bank of the Ganges and is about 9 miles long by a mile to a mile and a half broad, a long straggling city of brick houses or mud huts with tiled roofs. It must be admitted that the city as a whole presents no pleasing or impressive view except from the river, when it is full during the rains. The main stream of the Ganges has taken a sweep to the north so that except in the rainy season the river frontage, which is not without some appearance of past and present greatness, is seen with difficulty. In the rains, however, the College, the residence of the Mahārājā of Tekāri with its temple alongside, the Opium Factory, the *ghāts* leading down to the river, and the massive ruins of walls and buttresses belonging to the old fort are somewhat imposing; this riverside scenery forms the subject of a somewhat attractive picture in Daniell's Oriental Scenery, 1795—1807. A closer view is disappointing, as it shows

Patna to be a city of mean streets. There is scarcely a single building which is not cramped for room or hidden by houses and shops. The Chauk is the only open space, the width of which approaches the limits necessary in such a large town; and there is scarcely a thoroughfare deserving the name of a street, with the exception of the main street running from east to west. This is a fairly wide street, but the other streets are merely narrow, crooked and irregular alleys, lined with insignificant houses. The city is, in fact, hemmed in between the Ganges and some low-lying land unfit for habitation, and its position in this long but narrow strip partly accounts for its small lanes and insufficient roadway.

Great improvements, however, have been made since the days of Buchanan Hamilton (1812), who was so disgusted with its dirt and squalor that he could find nothing good in it. "The inside of the town," he writes, "is disagreeable and disgusting and the view of it from a distance is mean." Elsewhere, speaking of the natives' love of residing there, he says, "it is hard to explain this predilection, for it would be difficult to imagine a most disgusting place." Apparently the only thing he could find to praise in Patna was the fingers of the native women! One thing which contributes to the absence of any striking effect is the want of stone buildings. Asoka's city of stone has disappeared, and such fragments as have been dug up have been turned to various ignoble uses, such as *dhobīs*' washing stones. The use of stone by the Mauryan Emperors is a striking evidence of the greatness of their resources, for there is no stone in the near neighbourhood. The modern Patna is, in fact, a city of mud and brick; and practically the only stone building is the mosque of Parwez Shāh, a somewhat paltry structure which is distinguished by the name of Pathar-kā-Masjid or Sangī Masjid, *i.e.*, the stone mosque. It was built with stones rifled from Majhaulī, and another proof of the scarcity of stone is that some of the ancient carved stones of Gaur, hundreds of miles to the east, are found built into the mosques, *dargāhs* and private houses.

The city consists of the old walled town and of the extensions to east and west of it. The fortifications which once surrounded the former have long since disappeared, and there is now little to distinguish it from the Patna of to-day: indeed, the road from the railway station to the *dargāh* of Māru Shāh to the north-east runs on the crest of the old walls. It was a little over 1½ mile from east to west and about three quarters of a mile from north to south, and was entered by great gates at either end. The eastern and western gates, which are now marked by blocks of black stone

The old city.

handsomely carved, were formerly adorned, like the old Temple Bar in London, with grim trophies. Thus, when Mustafā Khān, the rebellious general of Alī Vardi Khān, was killed, his body was cut in two and one-half suspended at each gate; and a similar fate befell Zain-ud-dīn or Hiābat Jang, father of Sirāj-ud-daula, after his murder by the Afghāns in 1748 Though the walls have disappeared, the old inhabitants point to four high mounds of brick and earth as marking the four corners of the fortifications. The most conspicuous of these, called the Begampur Mathni, is situated a little north of the railway station, another is on the bank of the Ganges at the mouth of the moat called Purab Darwāza Nāla, and the third is south-west of the railway station; the fourth to the north-west near the Opium Factory, which was formerly known as the Chotā Mathni bastion, was demolished during the mutiny as a precautionary measure. They are known as the *asthāns* of four local saints or Pīrs called Mansūr, Māruf, Mahdi and Jafar, from whom the quarters known as Mansūrganj, Mārufganj, Mahdiganj and Jafarganj derive their name; and the three still existing are crowned by small white-washed shrines.

The modern city.

At the extreme west of the modern city is the Patna College on the bank of the Ganges; close by are the Medical College and Hospital; and in the same neighourhood is the Oriental Library. To the south of the road lies the Bhikna Pahāri mound already mentioned, on which stands the residence built by Munīr-ud-daula, the minister of Shāh Alam, who assisted in the negotiations after the battle of Buxar which led to the grant of the Dīwāni to the English. Further east at Afzalpur is the Bihār School of Engineering; and adjoining this quarter the Sultānganj *Mahala* contains the Pathar-kā-Masjid and the mosque of Shāh Arzāni. Proceeding further to the east through Colonelganj, one enters the quarter called Gulzārbāgh, where the City Magistrate holds his court. This contains the Opium Factory, the buildings of which are on the river bank separated from the city by a high brick wall. There are also several old houses in which Europeans used to reside at the close of the 18th century, while the large building called Purāna Kachahri is the old Court House of the same date; a short distance below the Factory is a dyke or embankment built by the Dutch and called the Cllandāz Pustha. South of this quarter are Sādikpur, where a market has been made on the ground confiscated in 1865 from the Wahābi rebels, and Mahārājganj containing the temple of Bara Patan Devī. Beyond Gulzārbāgh lies the city proper, the entrance to which is at the site still called the western gate, and the main street then leads through the quarters called Gudri, Khaikala, Chauk, and Hājīganj to the

eastern gate: the name Gudri is simply a corruption of a Persian word *guzri* meaning a market, especially one held in the afternoon by the roadside; while Khaikala is a corruption of Khwāja Kalān or the senior merchant. Chauk presents by far the prettiest view in the city, the green trees, white temples and mosques, and gaily furnished shops combining to produce a pleasing effect. On the north overlooking the river is the old fort, of which some remains still exist, and near it are the fine mosque and *madrasa* built by Saif Khān. South of the road is the City Dispensary; and in the old cemetery, nearly opposite the Roman Catholic Church, a pillar with a memorial tablet marks the spot where the victims of the Patna massacre were buried.

Not far from here is a tank with gardens laid out round it which goes by the name of Mangal Talao or the tank of pleasure, a quaint corruption of the name of Mr. Mangles, the Collector who had the tank excavated in 1875. According to local tradition, there was a tank here in ancient times, and when the Muhammadans conquered Patna, many Hindus and their families drowned themselves in it. Consequently, it was regarded as accursed and was neglected, and gradually became filled up. Many centuries afterwards one Sheikh Mātha, a sepoy in Sheikh Islām Maksūd's army, settled in the place, and made livelihood by brickmaking, etc; and so it acquired the name of Sheikh Mātha's hole (*garhi*). To the west of the Chauk and north of the road there are some buildings formerly belonging to Jhau Lāl, a minister of Asaph-ud-daula, Nawāb of Oudh, from whom Jhauganj takes its name; and in the adjoining quarter of Chauk Kalān is Hājī Tātār's mosque with some fine carving. South of the road, the Shikārpur quarter contains the oldest and largest mosque in Patna, built by the emperor Sher Shāh, and not far off in Har Mandir's lane are the Chotā Patna Devī temple and the celebrated Sikh temple of Har Mandir. Further to the south in the quarter of Begampur is the railway station, to the north-west of which is the tomb of Saadat Khān adorned with latticed stone work, while a quarter of a mile to the south-east is the handsomest tomb in Patna, that of Hiābat Jang.

Muhammadan buildings.

The oldest monument in modern Patna is the mosque of Sher Shāh (1540-45) in Shikārpur. It is a brick building of plain but massive construction, crowned by a large dome in the centre, with 4 smaller domes at each corner. Outside the mosque are several tombs, the oldest of which is that of Ashrāf Alī Khān generally known as Kokā Khān, as he was the *kokā* or foster-brother of the emperor Muhammad Shāh. Another interesting mosque is that in Sultānganj called the stone mosque (Pathar-kā-Masjid

or Sangī Masjid), which an inscription shows to have been built in 1626-27 by Parwez Shāh, the son of Jahāngīr with materials brought from the fort and Hindu temple of Majhaulī (possibly Majhaulī in the Sāran district), which he demolished after quelling a rebellion there The handsomest mosque is that built in 1626 by Saif Khān, a nobleman of Shāh Jahān's court. It stands on the high bank of the Ganges and its position on the river, its towers and gilt-spired domes, and the remains of glazed tiles give it a picturesque appearance. This mosque, which has also been called the Chamnī Ghāt mosque, is more commonly known as the Madrasa mosque, as a *madrasa* built by Saif Khān is attached to it.

The centre, however, of Muhammadan worship is the *dargāh* or mausoleum erected in Sultānganj over the remains of Shāh Arzāni, an Afghān by birth, who died here in 1623. His shrine is frequented both by Muhammadans and Hindus, and in the month of Zīkad an annual fair is held on the spot, which lasts for 3 days and attracts about 5,000 votaries. Adjacent to the tomb are the Karbala, where 100,000 persons assemble during the Muharram, and a tank dug by the saint, where large numbers assemble and bathe once a year. Attached to the shrine is a large Khānkah or monastic institution having endowments granted by Farrukhsiyar and Shāh Alam; it possesses landed property in Patna, Sāran and Muzaffarpur. According to the canons of the institution, the office of the Sujjāda-nashīn or superior is elective, the Sujjāda-nashīns of the various Khānkahs in the district assembling on the fourth day after the death of the last incumbent to elect a successor from among his celebate disciples. It is reported that the tendency is for the trust to become a heritable property. The income of the endowment is about Rs. 50,000, and most of the villages are *lākhirāj* or revenue-free. The only other Muhammadan buildings calling for mention are the Ambar mosque built by Mallik Ambar in the reign of Aurangzeb, the shrine of Pīrbahor built 250 years ago, the mosque built by Fakhr-ud-daula (*cir.* 1720) at the Chauk, the expenses of which are met from the rents of a *katrā* or range of shops; and the mosque and *katrā* attached to it built by Shaista Khān at the close of the 17th century.

Among other monuments the most interesting is the tomb of Zain-ud-dīn or Hiābat Jang, the hapless viceroy of Bihār, who was murdered by the Afghāns in 1748. After his remains had been impaled by his murderers, a friend, Saiyid Muhammad Ispahāni, took down his head from the eastern gate of the city and buried it with the trunk. A tomb of black stone and white marble

was built over his remains, enclosed in an open lattice-work shrine of black hornblende. It is known as the Nawāb Shahīd-kā-makbāra or tomb of the martyr Nawāb, and is held in great reverence by the Shiahs. There are an *imāmbāra* and mosque in the garden, to which processions with *tāzias* come during the Muharram.

Hindu temples.

The only Hindu temples worthy of mention are the two small temples of the tutelary goddess of the city, Patan Devī, who is apparently a form of Kālī. One is in Mahārājganj, and the other in Har Mandir's lane not far from the Chauk. The former is called the Bara or great Patan Devī, and so claims to be the original temple: the image in it is said to have risen out of the ground. The other temple is called Chotā Patan Devī, but its priests claim that it is the original temple. In proof of this, they say that they have in their possession the well into which the goddess's *pāt*, or cloth, fell when her dead body was being carried about by Siva on his trident.

Sikh temples.

Patna is famous as being the birth-place of Govind Singh, the great Sikh leader, who was born in 1660, in a house near the Chauk. Ranjit Singh built or renewed a temple over the spot, and the lane is now called Har Mandir *gali*. It consists of a shrine, a gateway and a residence for the Mahanth, and in the centre of the courtyard stands a high flag-staff of *sāl* wood presented by Jang Bahādur of Nepāl. In the temple the Guru's cradle and shoes are preserved, and the holy book of the Sikhs, the Granth Sāheb, which is shewn once in 15 days. It was presented to the temple, it is said, by the Guru Govind Singh, and it contains his name written by himself with an arrow. The temple is greatly revered by the Skihs, and many Punjab Sikhs come to visit it; it has a small endowment, including a village in Farīdkot. There is a *sangat* or subsidiary place of worship in Gaighāt in the Alamganj thāna, which is said to mark the place where Tegh Bahādur, the father of Govind Singh, had a sitting room. Another *sangat* near the Har Mandir belongs to the Nānakshāhi Sikhs; in its garden is a sacred tree, which is believed to have sprung up miraculously from Govind Singh's tooth-pick.

The following is an account of the Har Mandir by Monier Williams:—"The temple dedicated to the tenth Guru Govind, at Patna, was built by Ranjit Singh about forty years ago. I found it, after some trouble, in a side street, hidden from view and approached by a gateway, over which were the images of the first nine Gurus, with Nānak in the centre. The shrine is open on one side. Its guardian had a high-peaked turban encircled by

steel rings used as weapons. He was evidently an Akāli or 'worshipper of the timeless God,' a term applied to a particular class of Sikh zealots, who believe themselves justified in putting every opponent of their religion to the sword. On one side, in a small recess—supposed to be the actual room in which Govind was born more than two centuries before—were some of his garments and weapons, and what was once his bed, with other relics, all in a state of decay. On the other side was a kind of low altar, on which were lying under a canopy a beautifully embroidered copy of the Adi-Granth and of the Granth of Govind. In the centre, on a raised platform, were a number of sacred swords, which appeared to be as much objects of worship as the sacred books." *

European monuments.

Historically, the most interesting monument in Patna is the obelisk marking the spot where the English were massacred by Somru under the orders of Mīr Kāsim. This monument stands about half a mile west of the Chauk in a corner of the cemetery by the City Dispensary, and is said to be built over the well into which the bodies were thrown after they had been massacred in the house of Hājī Ahmed, a brother of Alī Vardi Khān. The dispensary adjoining the cemetery probably occupies part of the site of this house. Other English prisoners were massacred in the Chahal Satun, the "hall of 40 pillars" behind the Madrasa mosque. This was one of the most interesting buildings in Patna. Erected by prince Azīm-us-Shān, who lived there till 1707, it was the palace of the Mughal Governors, was rebuilt by Hiābat Jang, and was the residence among others of the emperor Shāh Alam. It has now entirely disappeared.

Opposite the cemetery, on the north of the road, is the Roman Catholic Church, the church of the Blessed Virgin Mary, which is known locally as Pādri Havelī. The foundation of the church was laid in 1772 by Father Joseph of Roveto, who lies buried beneath the altar steps, and it was completed in 1779, one Tiretto of Venice being the architect. It stands a little way off from the street and has a lofty and imposing façade in the Ionian style of architecture, the interior being Corinthian; over the altar there is a large picture of the Visitation. It contains a large bell, with the name Maria on it and a Latin inscription to the effect that it was presented in 1782 by Bahādur Shāh, son of Prithwī Narain, King of Nepāl. The surrounding graveyard contains a number of graves, dating back to the end of the 18th century with inscriptions in French, Latin, Italian, Portuguese and English.

This church is usually considered to be the oldest European building in Patna, but it is not so old as the Opium Factory,

* Monier Williams, Religious Thought and Life in India (1883).

which is said to occupy the site and contain some of the buildings of the old Dutch Factory. A large two-storied building, which is now used as a godown, is pointed out as having been erected by the Dutch, and part of the revetment or river wall in the city is known as the Ollandāz Pushta, *i.e.*, the Dutch revetment; a large godown, which is said to have been used for storing goods for exports, formerly stood on the latter, but was dismantled some years ago. Under the orders of Warren Hastings, the Dutch Factory was seized by the English in 1781 on the outbreak of war with Holland. "The Hollanders," says the Sair-ul-Mutākharin, "had a factory at Azīmābād, a house of great beauty and vast extent; nor was it even quite destitute of strength, being furnished with cannon and men. This also fell in the hands of the English, without the least defence or opposition. Mr. Maxwell, Chief of Azīmābād, and Major Hardy, who commanded the garrison, did not meet with the least difficulty in putting in execution the Governor's order, and seizing the factories and settlements of that nation all over the province of Bihār. The reason of all this ease and submission is, that the English, having from long hand expected such a rupture, had not allowed the Hollanders to fortify themselves in such a manner in Bengal, as should render a military force necessary to subdue and expel them." The factory was restored to the Dutch in 1784, but was eventually ceded to the English by the treaty of 1824.

Modern buildings.

In recent years a number of fine buildings have been erected at Patna. The Patna College is a fine brick building at the western end of the city. Originally built by a native as a private residence, it was purchased by Government and converted into law courts; in 1857 the courts were removed to the present buildings at Bankipore; and in 1862 the College was established there. It possesses a chemical laboratory; and a law department and collegiate school are also attached to it. Close by is the Temple Medical School, in front of which is the Patna Hospital, erected in 1903 at a cost of one lakh of rupees. In this neighbourhood also are the Patna Oriental Library erected in 1891 and the Bihār School of Engineering. The latter which contains some fine buildings, built out of funds originally collected to commemorate the visit of the Prince of Wales in 1876, was opened in 1900.

The Patna Oriental Library was founded by Maulvi Khuda Baksh Khān Bahādur and contains some exquisite Arabic and Persian manuscripts and rare specimens of Oriental caligraphy; no less than 300 contain the autograph or imprimatur of Indian Emperors and the signatures and seals of the greatest *Ulamas* of

the Moslem world. Besides Oriental manuscripts collected in India, Egypt and Europe, it contains about 4,000 volumes of Arabic and Persian books printed in Europe, Cairo and India, and some 3,000 European books, mostly works of reference. The value of the library, apart from the fine collection of European works has been estimated by a good authority at 3 lakhs of rupees.

Population. In 1812 Buchanan Hamilton estimated the population at 312,000, but his calculation referred to an area of 20 square miles, whereas the city, as now defined, extends over only 9 square miles. The population returned in 1872 was 158,900, but the accuracy of the enumeration was doubted, and it was thought that the real number of inhabitants was considerably greater. It is thus probable that the growth indicated by the census of 1881, which showed a population of 170,654, was fictitious. There was a falling off of 5,462 persons betweeen 1881 and 1891, while the census of 1901 gave a population of only 134,785, which represents a further decrease of more than 18 per cent. This was due mainly to the plague, which was raging at the time of the census and not only killed a great number, but drove many more away. A second enumeration taken 5 months later disclosed a population of 153,739. The decrease on the figures of 1891, which still amounted to 7 per cent., may be ascribed, in addition to the actual loss by death from plague, to a declining prosperity due to the gradual decay of the river-borne trade. The population at the regular census of 1901 included 99,381 Hindus, 34,622 Musalmāns and 683 Christians.

Administration. For administrative purposes Patna with a few outlying villages has been constituted a subdivision under a City Magistrate who holds his court at Gulzārbāgh. It is divided into five thānas, viz., Pīrbahor, Alamganj, Khwāja Kalān, Chauk Kalān, and Mālsālāmi.

[Montgomery Martin, *Eastern India*, 1838; H. Beveridge, *The City of Patna*, Calcutta Review, Vol. LXXVI, 1883; L. A. Waddell, *Discovery of the Exact Site of Asoka's Classic Capital of Pātaliputra*, Calcutta, 1892, and *Report on the Excavations at Pātaliputra*, Calcutta, 1903; Syed Zahiruddin, *A Brief Account of Patna*, Bankipore, 1906.]

Patna City Subdivision.—Subdivision of the district, consisting of the city of Patna (exclusive of the civil station of Bankipore) and of a few outlying villages known as the rural area of the City subdivision. It is in charge of a Subdivisional Officer generally called the City Magistrate, and comprises the thānas of Pīrbahor, Chauk Kalān, Mālsālāmi, Alamganj and Khwāja Kalān. It is bounded on the north by the Ganges; on the east by the Bārh subdivision; and on the west and south

by the Bankipore subdivision. At the last census it was treated as part of the latter subdivision.

Pāwapurī.—Village in the Bihār subdivision, situated 3 miles north of Giriak, to the east of the road from that place to Bihār The name is a corruption of Apāpapurī, the pure or sinless town. Pāwapurī (also called Pāwa) is a sacred place to the Jains, as it was here that Mahāvīra, the founder of their religion, died; according to another account, he died on Vipulagiri hill at Rajgīr, and his body was brought here to be burned The village is situated a short distance to the north of a great lake, in the midst of which stands the holy temple of Jal-Mandar. The lake is a little more than one-quarter of a mile on each side; and there is a bridge on the north side leading to the temple in the middle of an island 104 feet square. The temple is of dazzling whiteness outside, and dismal darkness inside, and is only entered through a low door which forces the visitor to stoop. To the north of the lake there is an old temple called Thal-Mandar, which, according to the priests, is built on the spot where Mahāvīra died, the Jal-Mandar being the place of his cremation. The lake did not then exist; but such countless crowds of people came to attend the ceremony of burning the body, that the mere act of each taking up a pinch of dust to make the usual *tīkā* or mark on the forehead is believed to have created a great hollow which now forms the lake!

Between Thal-Mandar and the lake there is a curious circular mound which rises by four successive broad steps, or stages, up to a platform 32 feet in diameter. On this there is a small round terrace 8 feet in diameter, surmounted by a miniature temple only 3 feet 4 inches in diameter, containing the footprints of Mahāvīra. The whole work is called Samosaran, and is said to be the place where Mahāvīra sat to teach his disciples, who were arranged in concentric circles around him. As usual at all Jain places, where no living thing is killed, there are numerous snakes all about the lake. The fish may eat each other, but they are not molested by man, and when they die, their bodies are carefully brought ashore and buried. [Reports Arch. Surv. Ind. Vols. VIII and XI.]

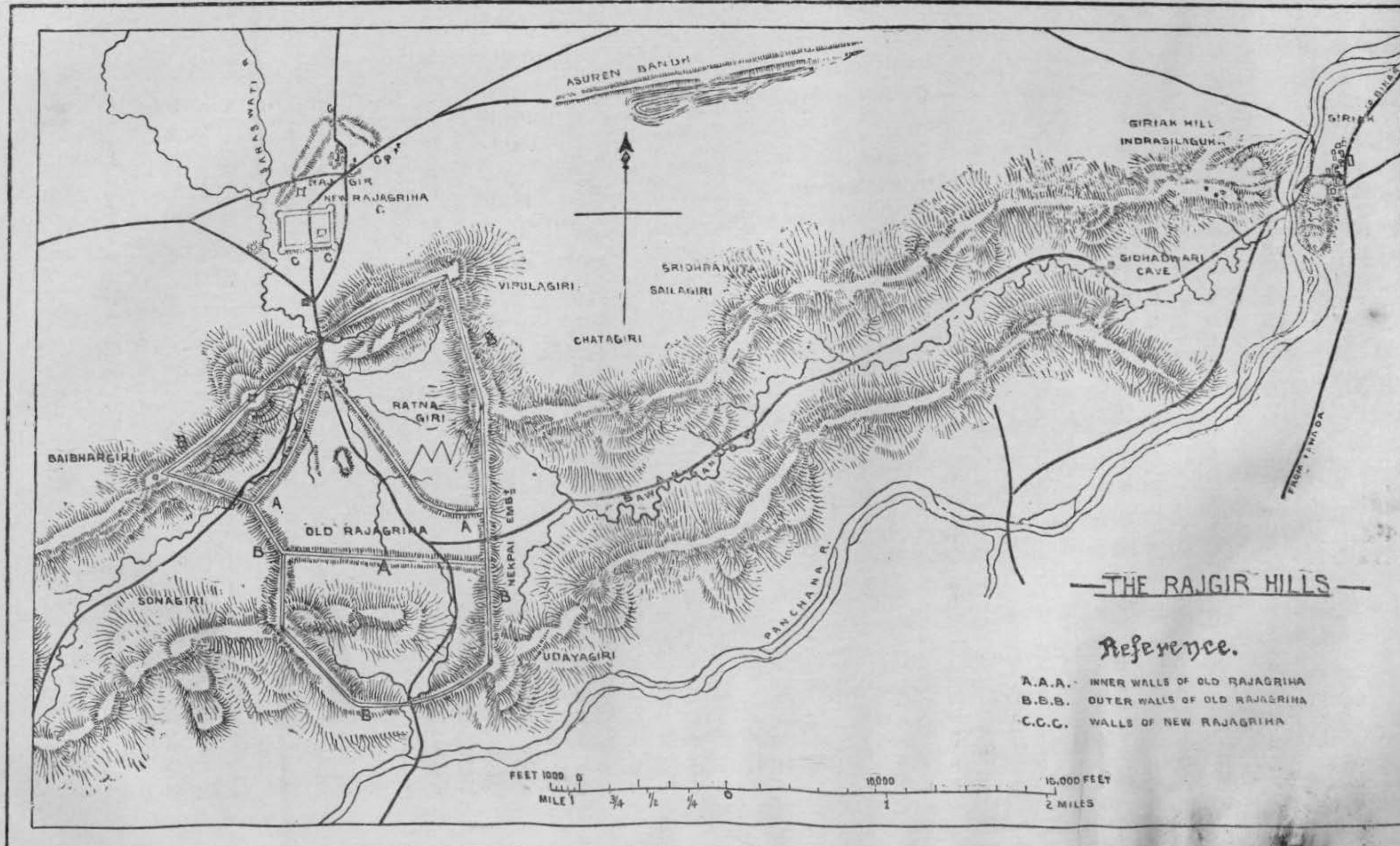
Pūnpūn.—Village in the Bankipore subdivision, situated 8 miles south of Bankipore on the river of the same name. There is a railway station here on the East Indian Railway and the village also contains a police outpost and dispensary. This is the place at which the pilgrims to Gayā begin the ceremonies incidental to their pilgrimage. It is incumbent on them to bathe here and shave their heads preparatory to performing funeral rites for their ancestors at Gayā.

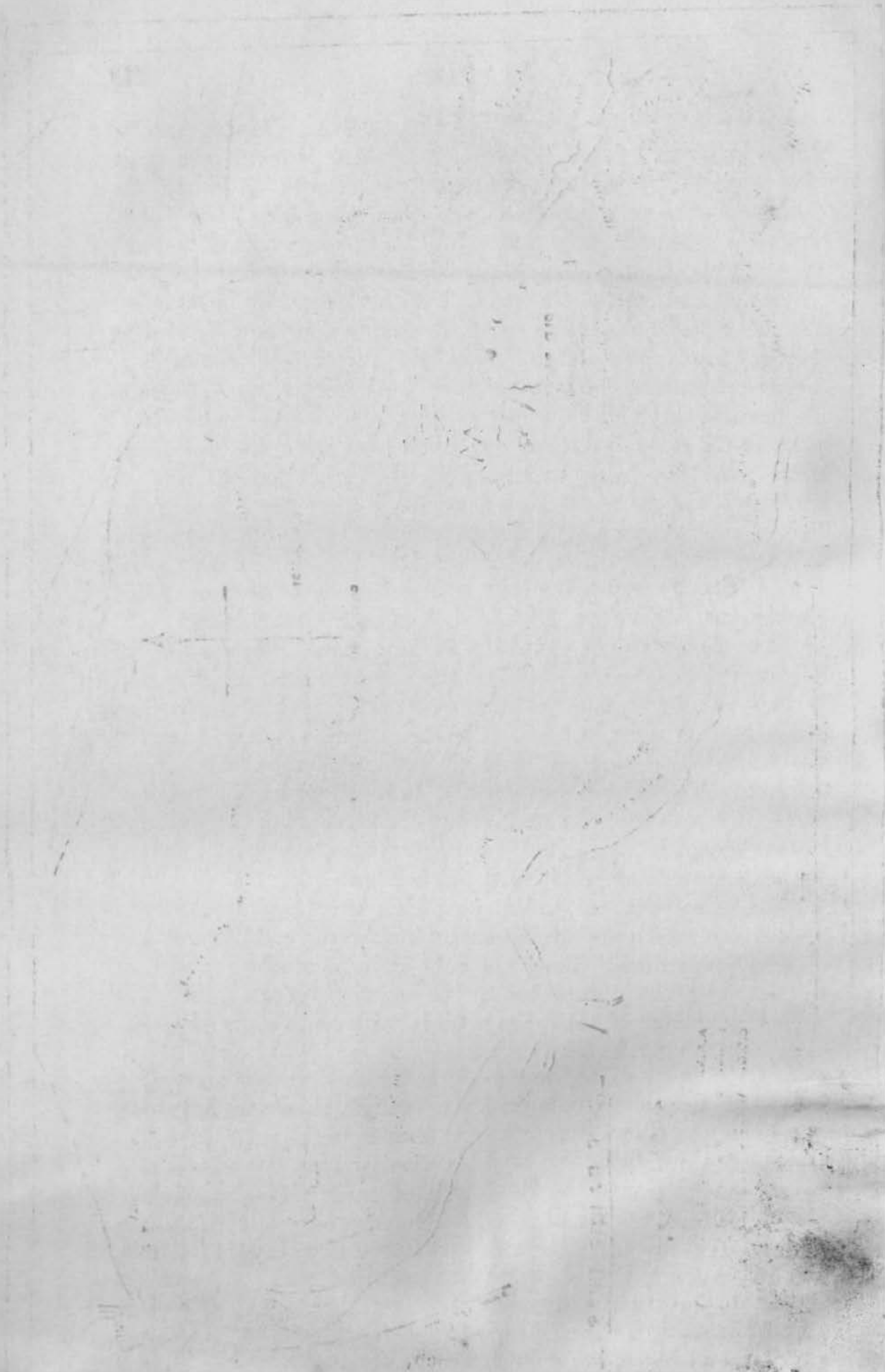
Rājgīr.—Village in the Bihār subdivision, situated in 25° 2′ N. and 85° 26′ E., 13½ miles south-west of Bihār, with which it is connected by road. The village has a population of 1,575 souls, and contains a dispensary and a bungalow for travellers.

History. Historically, Rājgīr is one of the most interesting places in the district. It was originally the capital of Jarāsandha, a prehistoric king of Magadha and Chedi (Bundelkhand), who is mentioned in the Mahābhārata as taking a prominent part in the great war commemorated in that epic. His name still lives in local legend, and remains of his fortress can be seen in the massive walls climbing the neighbouring hills. In historic times Bimbisāra (*cir.* 519—491 B.C.) made his capital in the valley between the hills crowned by the fortress of Jarāsandha; and during his reign Rājgīr and the neighbourhood were frequently visited by Buddha. Here Buddha first studied under the Brāhmans Alāra and Uddaka, and here after the attainment of Buddhahood, *i.e.*, supreme enlightenment, he used to spend his time in retreat, his favourite resorts being Veluvana or the Bamboo Grove and the hill called Gridhrakuta or the Vulture's Peak. At Rājgīr he often preached and taught, king Bimbisāra being among his disciples; here too a Jaina ascetic made a pit of fire and poisoned the rice which Buddha was asked to eat; and it was here that Devadatta attempted to take his life, a crime for which he is punished in the Buddhist hell, where his feet are sunk in burning lime, his head encased in red hot metal, while two red hot iron bars transfix him from back to front and another impales him from head to foot.

After the death of Buddha (*cir.* 487 B.C.), the first great Buddhist council was held here in the Sattapanni cave to fix the tenets of the Buddhist faith; and Ajātasatru, Bimbisāra's successor, built a new capital to the north of the old city and erected a great stūpa over Buddha's ashes. Shortly after this, Rājgīr ceased to be the royal residence on the foundation of Pātaliputra by Udaya (*cir.* 434 B.C.); but it continued to be an important great place of pilgrimage. Mahendra, the brother of Asoka, lived an anchorite's life in a hermitage on the Vulture's Peak, and Asoka himself, we are told, died on one of its holy hills (231 B.C.). In the fifth century A.D. it was visited by the Chinese pilgrim Fa Hian, according to whose account the old city was desolate and without inhabitants, but in the new city there were two great monasteries, and the stūpa built over the ashes of Buddha was still standing. This site however was also destined to be

The map of the Rājgir Hills on the opposite page has been prepared from that published in Reports Arch. Surv. Ind., Vol. I.


—THE RAJGIR HILLS—
Reference.
A.A.A. INNER WALLS OF OLD RAJAGRIHA
B.B.B. OUTER WALLS OF OLD RAJAGRIHA
C.C.C. WALLS OF NEW RAJAGRIHA
ASUREN BANDH
SARASWATI R.
RAJGIR
NEW RAJAGRIHA
VIPULAGIRI
SRIDHRAKUTA
SAILAGIRI
CHATAGIRI
RATNA GIRI
BAIBHARGIRI
OLD RAJAGRIHA
NEKPAI EMBT.
SONAGIRI
UDAYAGIRI
PANCHANA R.
GIRIAK HILL
INDRASILAGUHA
SIGHADWARI CAVE
GIRIAK
FROM NAWADA
FEET 1000 0
10,000
10,000 FEET
MILE 1 3/4 1/2 1/4 0
1
2 MILES



deserted, for, in the seventh century, Hiuen Tsiang, another Chinese pilgrim (*cir.* 637 B.C.), found that though the inner walls were still standing, the outer walls were in ruins; the sole inhabitants were Brāhmans, and they numbered only 1,000. The place was still, however, a popular place of pilgrimage, and numerous temples had been constructed round the sacred springs.

Before mentioning the remains still extant, a brief reference may be made to the names by which Rājgīr has been known at various times. The name of the old capital of Jarāsandha, preserved both in the Rāmāyana and Mahābhārata, was Giribraja, the mountain-girt city or city of many hills. The name Rājagriha or the royal residence was given later when the Saisunāga kings made the place their capital, but the ancient city of Bimbisāra was known as Kusāgarapura or the city of *kusa* grass. This is now known as Old Rājgīr and the capital of Ajātasatru as New Rājgīr—names as old as the days of Fa Hian and Hiuen Tsiang—while the hills in the neighbourhood are called Baibhārgiri, Vipulagiri, Ratnāgiri, Udayagiri and Sonāgiri. Nomenclature.

The modern village of Rājgīr is situated on the site of Ajātasatru's city, to the north of the Rājgīr Hills, which consist of two parallel ranges running west-south-west from Giriak, which here broaden out into a fairly extensive valley, in which the ancient and original city of Rājagriha was built among the hills. To the east and north of this valley are the peaks of Sailagiri, which has been identified as Gridhrakuta or the Vulture's Peak, Chatagiri, Ratnāgiri, Vipulagiri and Baibhārgiri, and on the southern side are Udayagiri and Sonāgiri. Topography.

The oldest remains extant at Rājgir are the outer walls of the old city, which are cyclopean in their rude construction and massive proportions. They are built of huge stones set without mortar along the outer edge of the summits of the hills. The following account of the walls is taken with some slight abbreviation from a report by Mr. Beglar :— Old Rājgīr.

The outer wall beginning at the north entrance and going eastwards, ascends Vipulagiri to its summit, then descends down a spur in a southern direction, and ascends Ratnāgiri. From the summit of this hill two branches diverge; one descends southwards, merging into the Nekpai embankment across the eastern defile leading to Giriak, and on the opposite site it ascends Udayagiri; the other branch stretches away towards Giriak. On the summit of Udayagiri the wall divides into two; one descending westwards towards the Sonāgiri hill, the other stretching away towards Giriak, and said to extend, or to have originally extended, as far as the branch which, as already noticed, runs in The walls.

the same direction from the summit of Ratnāgiri. The two ranges of walls thus extended along the converging crests of the two ranges of hills which enclose on the north and south the eastern Bawàn Gangā defile. The branch that descends the western spur of Udayagiri crosses the defile which separates it from Sonāgiri and ascends the nearest peak of that hill; here it divides into two, one running down northwards and merging in the western ramparts of the inner city, the other stretching away to the west.

Some of these walls date back to the time of Jarāsandha, and were built before Bimbisāra's city was founded. The inner ramparts of the city had a circuit of about 5 miles in the valley, and outside there was another line of circumvallation extending over 25 to 30 miles along the crests of the hills.

New Rājgīr. Outside the northern entrance to this valley and about two-thirds of a mile from the old city was situated New Rājgīr, which was protected by a wall of massive masonry built of solid blocks of stone. It appears to have resembled an irregular pentagon in shape, and had a circuit of nearly 3 miles. On the south towards the hills a portion of the interior was cut off to form a citadel, and here portions of the stone walls are still in fair preservation.

Other remains. The existing remains are not numerous, and except for the ramparts there are few above ground. The place, as we have seen, was deserted at a very early date, and has been occupied at different times by Muhammadans and Brāhmans, by whom the Buddhist structures were pulled down to furnish materials for tombs, mosques and temples. To the south-west of the modern village is a hollow mound, which probably marks the site of a stūpa 60 feet high built by Asoka. The remains of another stūpa are to be found in the centre of the valley between the five hills; this is now a brick mound, nearly 20 feet high, on the top of which is a diminutive Jain temple, called Maniār Math, built in 1780. The excavations carried out by General Cunningham disclosed a well in the centre of this mound (which the natives call the treasury) and a passage showing that the Buddhist monks had easy access to the interior, which probably contained some relic.

The caves. The caves found among the rocky hills are the most interesting relics at Rājgīr. First among these may be mentioned the cave called Sonbhandār or treasury of gold, which is situated at the southern foot of the Baibhār hill to the south-west of the gorge leading from New Rājgīr to the site of Old Rājgīr. This cave is cut out of the solid rock and its interior chiselle

to a steely polish, features in which it so closely resembles the Barābar caves in Gayā that its construction has been attributed to the same period, viz., the third century B.C. Adjoining it to the east is another cave now in ruins. On the northern face of the same hill is a cave identified with the Pīpal cave, and behind it at the eastern end of the hill is another identified with the Asura's cave. According to Buddhist tradition, Buddha dwelt in one of the cells of the former cave, and this would make it the oldest Indian stone dwelling of which the date is known.

The Sattapanni or Saptaparna cave, in which the first Buddhist Council was held, has been identified by General Cunningham with the Sonbhandār cave. The arguments in favour of this identification are, however, not convincing; and it has recently been suggested that the cave was made by a Jain monk for the use of his own sect. An inscription on the outside of the cave says that Muni Vairadeva made two caves for ascetics desiring to attain Nirvâna and that these caves are renowned on account of the Arhats. The two caves referred to can only be the Sonbhandār and the adjoining cave now in ruins; the inscription which is of the third century A.D., distinctly points to the Jains by its mention of Arhats and other technical terms. Mr. Beglar again conjectured that the Sattapanni cave consisted of a series of fissures of rocks forming a natural cavern in the same hill less than a mile to the west of the Pīpal cave; but unfortunately his account of their position is not sufficiently clear and detailed to shew exactly which fissures he referred to. The Sattapanni cave.

More recently Dr. Stein has proposed another site for this famous cave, which he locates on the northern scarp of the Baibhār hill below one of the Jain temples. His account, which gives an interesting description of the hill, is as follows:— "Ascending the road which leads to these temples, I first reached the remarkable square platform of unhewn, but carefully fitted, blocks which General Cunningham has noticed under the name "Jarāsandh-kā-baithak" and correctly identified with the Pi-po-lo stone cell. The road, marked in numerous places by ancient masonry, then rises steeply along the north-eastern extremity of Baibhār and, leading in a westerly direction, reaches the flatter portion of the ridge where the Jaina temples are situated. They are quite modern in their superstructures; but the massive platforms on which they are built seem old, and in any case we know from Hiuen Tsiang's reference to the "naked heretics" (Nigranthas), who frequented the top of Mount Pi-po-lo (Vaibhāra), that the sacred character of this hill for the Jainas is not a feature of modern growth.

"The caves are situated near the temple dedicated to Adinātha, which is the fourth in order from below, and, according to a rough estimate, at a distance of about a mile from the commencement of the ascent. A path, which descends the rugged northern scarp of the ridge to a level of about 100 feet below the temple, leads to a long terrace, which, notwithstanding the luxurious vegetation covering it at the time of my visit, clearly betrayed its artificial origin. The wall, which supports it towards the lower slope, is composed of large unhewn slabs and can be traced for fully 100 feet running in the direction from north-east to south-west along the face of the slope. The average width of the terrace is 25 feet. Where, at the south-west end, the supporting wall is lost in thick jungle, a narrow path strikes off towards a natural cave in the rock face overhanging the terrace. It runs in the direction W. N. W. to E. S. E. and is 40 feet deep in its open portion. The height is about 12 feet at the entrance and 10 feet further in. The cave is widest at the middle, where it is about 16 feet broad. The cave, though undoubtedly due to a natural fissure in the rocks, may have been somewhat enlarged by rough excavations at the sides. At least, there is a suggestion of this in the presence of flat low ledges of rock which line the sides. Along the same wall of rocks, at a distance of about 50 feet further to the south-west, is a second and somewhat larger natural cavity. It is 47 feet deep, 25 feet wide at its broadest and 10 to 11 feet high. Its end is lost in a narrow fissure, which is said to extend much further."

Another reason for regarding this as the real site of the Sattapani cave has been suggested by a correspondent, viz., that the stratum of rock overhanging these caves is split vertically into sections, seven of which can be counted. It is possibly these sections (or "leaves") that gave the cave its name. The débris, moreover, that has fallen down the hill slope indicates that at one time a terrace or platform existed in front of these caves.

Modern pilgrims.

At present Rājgīr is a *tīrtha* or sacred place of the Jains, who come there in great numbers from different parts of India to visit the shrines on the tops of the five hills: on Baibhār hill alone there are 5 Jain temples besides the ruins of an old Saiva shrine. These temples are all of recent date and generally contain a stone with the footprints of some Jain Tīrthankara. Older shrines of the middle ages, with numerous Jain images, are also found, but they are no longer used for worship. Rājgīr is also a place of pilgrimage among Hindus of all classes. This sanctity is due to the numerous hot springs here, which are worshipped as manifestations of the divine power. These springs

are on both banks of the Saraswatī rivulet, seven at the foot of Baibhār hill, and six at the foot of Vipulagiri. The names of the former group are Gangā Jamunā, Anant Rikhi, Sapta Rikhi, Brahma Kund, Kāsyapa Rikhi, Byās Kund and Mārkand Kund. They are surrounded by sacred buildings, and on some days from eight to ten thousand persons will collect to bathe here. The six springs at the bottom of Vipulagiri are called Sītā Kund, Suraj Kūnd or Narak Kund, Rām Kund, Ganesh Kund, Chandramā Kund or Soma Kund and Sringi Rikhi Kund. The spring last mentioned, which is about a quarter of a mile east from the others, has been appropriated by the Muhammadans, and is called by them Makhdūm Kund, after Makhdūm Shāh Sheikh Sharīf-ud-dīn Ahmed, a saint who is said to have lived at Rājgīr and fasted there in a stone cell for 40 days A triennial fair, lasting a month, attracts many thousands of pilgrims to the springs.

Recent excavations.

In conclusion, reference may be made to the excavations recently (1906) carried out. New Rājgīr yielded a large medley of remains of secular buildings, consisting partly of bricks, partly of irregular thin flakes of stone. No small antiquities were found among those ruins, and the few coins turned up were all copper coins of the Muhammadan time. The thick stone walls with round bastions all round the city were followed in certain places down to a considerable depth, when the stones became smaller and smaller, ending at last in a layer of rubble. It was found that plaster was used to cover the intervals between the stones. Two mounds to the west yielded a number of small clay stūpas of the later period of Buddhism; these when opened, invariably contained two clay tablets each with the Buddhist creed stamped on it. Immediately east of these mounds were found a great number of bases of small brick stūpas covered with plaster and two small square tanks, laid out with bricks and cement. No deposits of any kind were found inside these stūpas, but their existence proves that the place was once a Buddhist sanctuary. Eight similar bases of small brick stūpas were found in the mound south-east of the new city, where one is inclined to locate the *Karanda-venu-vana* of Buddhist tradition.

The old city shows a great number of remains of ancient stone walls, similar to those found round the new city. It was found that these walls did not go deeper than a few feet, and for this reason can only have been the foundations of buildings, but whether the buildings consisted of wood or brick it is impossible to say. In one place, the base of a Buddhist image was found with an inscription in the characters of the Kushana

period (1st and 2nd century A.D). The stone looks like the red sandstone from the Fatehpur-Sikri quarries, which, at that time, used to be employed by the sculptors at Mathurā; and it is very likely that the image to which this pedestal belongs was made there and brought down as far east as Rājgīr, a distance of several hundred miles. The most interesting discovery was that of some images of snake gods unearthed in the Maniār Math mound already mentioned, which appear to show that as early as the fourth or fifth century A.D. there was a temple here which had some connection with snake worship.

[Report, Arch. Surv. India, Vol. VIII; Report Arch. Surv., Eastern Circle, 1905-06; and Notes of an Archæological Tour in South Bihār and Hazāribāgh by M. A. Stein, Ph. D., Indian Antiquary, Vol. XXX, 1901.]

Silāo.—Village in the Bihār subdivision, situated 3 miles south of Bargāon, and 10 miles south of Bihār on the road from the latter place to Rājgīr. The village is a large grain mart and contains a police outpost. It is said that the best *bāsmati* or table rice in the district is obtained here, and the place has also a local reputation for sweetmeats called *khājā* and for the excellence of its parched rice (*churā*); these are mainly purchased by pilgrims on the way to Rājgīr. It is not devoid, however, of objects of interest, as there are two tombs and a mosque with numerous inscriptions in Persian and Arabic characters. The mosque is of the ordinary kind, without cloisters attached; it is built of stone and mortar, and the floor in front is paved with stone. The whole of the stone was obtained from Hindu or Buddhist buildings. The pavement is indeed one mass of imbedded pillars, and proves that the buildings destroyed to furnish the profusion of materials must have been numerous and extensive. The foundation of Silāo is ascribed to Vikramāditya even by the Muhammadans of the place, and the excellence of the sweets and of the parched rice is ascribed to Halwais of consummate skill settled here by him, whose descendants now carry on the trade.

This tradition is explained by the fact that Silāo is a contraction of Vikramasilā, the name of one of the most famous of the Buddhist monasteries in India. From the Tibetan chronicles we know that this monastery was a great seat of learning in the 11th century when it was ruled over by Atisha or Dipankara Srījnāna, who had been proclaimed the Dharmapāla or Buddhist hierarch of Magadha. He left it at the invitation of the King of Tibet and succeeded in reforming the debased form of Buddhism then prevalent in that country (1038—53). The monastery of Vikramasilā appears to have flourished till the Muhammadan conquest, when it was burnt

by the invaders. [Report Arch. Surv. Ind. Vol. VIII; Sarat Chandra Das, *Life of Atisha*, J. A. S. B., Vol LX, Part I, 1891.]

Telārha.—Village in the extreme south-west of the Bihār subdivision, situated 13 miles south-east of Masaurhī railway station on a narrow strip of land between the Kattār and Sona, two branches of the Phalgu river. Telārha has been identified with Tailādhaka, the first place visited by Hiuen Tsiang in the seventh century on his journey south from Patna. It contained a great Buddhist monastery, a magnificent pile of buildings in which were 4 courtyards with numerous arcades and pavilions, lofty towers and pagodas. Here 1,000 monks devoted themselves to study, and the learned from distant countries flocked to its halls. The site of this splendid structure is now marked by a number of mounds, one of which, called the Bulandī or high mound, is literally covered with Muhammadan graves. To the east of the village is a large mosque with a platform composed almost entirely of pillars and stones quarried from the ancient Buddhist buildings. The ancient name of the place, Tailādhaka, is found written in characters of the Pāla time (800—1200) in an inscription on one of the stones now used as a lintel over the door. The Sangī Masjid or stone mosque, as it is popularly called, was built on the site of a Buddhist temple, and nearly all the graves dug round it have yielded either figures, pillars, or portions of cornices and mouldings. The Musalmāns of Telārha refuse to bury their relations in any tomb from which any idolatrous image or carving has been turned up, and for this reason a grave has sometimes to be dug three or four times over. Outside the doors of the mosque is a second enclosure containing the *dargāh* or tomb of Saiyid Yusuf Ekbāl, a Muhammadan saint who lived in Telārha about 250 years ago. He and his six brothers are greatly revered by the Musalmāns of the neighbourhood; the tombs of the brothers are to be found at the villages of Miāwan, Mandāj, Abdālpur, Fatehpur, Parbalpur and Bibīpur. Both mosque and *dargāh* stand on a high mound, which apparently is the site of some Buddhist building. Some remarkably fine Buddhistic sculptures have been found in the village.

Down to the time of Akbar, Telārha was a place of some considerable importance, and the capital of one of the largest *parganas* between the Rājgīr Hills and the Ganges. In the Ain-i-Akbarī its area is stated to be 39,053 *bīghas*, and it had to furnish a force of 300 cavalry and 20 infantry. As late as the beginning of the 19th century, it was still a large town containing 2,000 houses or about 10,000 inhabitants. The modern village consists of a straggling line of houses and shops running from east to west, but nearly a third of them are unoccupied and fast falling to decay.

It bears the signs of a period of prosperity which has now long since passed away. The ruins of a fine bridge of five arches still spans the now nearly dried up course of the Sona; a splendid mosque composed entirely of Buddhist materials is falling to decay on the eastern outskirts of the village; and the ruined verandahs, courtyards and tombs, which meet the eye in all directions, serve only to testify to the fact that even during the later days of Muhammadan rule Telārha had not altogether lost its pristine importance.

About 4 miles to the south-east is a village called Ongarī containing a temple and tank dedicated to the Sun (Sūrya) with some Buddhist sculptures. About a mile and a half from Ongarī, across the rice-fields to the south, are the remains of a large village called Biswak or Biswa. Like Telārha, this place gave its name to a *pargana*, which, according to the Ain-i-Akbarī, once contained 35,318 *bīghas*, and which stretches away nearly as far east as the banks of the Panchāna. There are two enormous tanks to the east of the village, and two mud forts of considerable size and antiquity. To the north of the first tank is a long line of tumuli, which mark the site of some large Buddhist *vihāra*. [A. M. Broadley, *The Buddhistic Remains of Bihār*, J. A. S. B., Vol. XLI, 1872; Reports Arch Surv. Ind., Vol. XI.]

Tetrāwān.—Village in the south of Bihār subdivision, situated 10 miles north-east of Giriak and 6 miles south-east of Bihār. The village contains several mounds marking the sites of old Buddhist buildings, and there are two great sheets of water—the Dīghi Pokhar on the north and the Balam Pokhar on the south. Between the two is a ruined fort surrounded by a moat standing on a low mound of ruins. Numerous Buddhistic sculptures have been discovered here. "Tetrāwān," observes Mr. Broadley, "must have been a monastery of no ordinary importance, and its position is even preferable to that of Bargāon. The country around it is well watered and consequently fertile, and groves of trees surround it on all sides. From the towers of the monastery, the hills of Giriak, Bihār and Pārvatī are distinctly visible, and the banks of the Balam tank are still covered at all times of the year with luxuriant verdure. This lake at sunset would even now charm every lover of the picturesque, and the effect must have been still more striking when thousands of recluses from the stately monastery which rose on its bank, left their meditations at evening time to adore and incense the colossal Buddha which they had erected on its northern shore and dedicated 'to the greatest of all purposes.'" [A. M. Broadley, *The Buddhistic Remains of Bihār*, J. A. S. B., Vol. XLI, 1872; Reports Arch. Surv. Ind. Vol. XI.]

Vikramasilā.—See Silāo.

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